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A CATHOLIC CATECHISM

FOR THE
Parochial and Sunday Schools
OF THE UNITED STATES.

BY
Rev. JAMES GROENINGS,
Priest of the Society of Jesus.

TRANSLATED BY
Very Rev. JAMES ROCKLIFF,
Of the same Society.

With the Approbation of the Most Rev.
Archbishop of New York and of
Religious Superiors.

NEW YORK, CINCINNATI, CHICAGO:
Benziger Brothers,
Printers to the Holy Apostolic See.

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COLL. CHRISTI REGIS S.J.
BIB. MAJOR
TORONTO

Sr. M. Hollomia

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† MICHAEL AUGUSTINE,

Archbishop of New York.

NEW YORK, October 25, 1900.

THIS Catholic Catechism has been written principally for Parochial and Sunday schools. Its subject-matter is partly for the intermediate classes, partly for the higher classes and the Sunday school. The explanations given in the small print will be of value for this latter purpose. The questions that seem to be most suitable for the intermediate classes will appear in a smaller edition. Questions that will be useful for more advanced pupils can be easily framed from the explanations and answers indicated in the small print.

The words in brackets after many of the answers are not to be recited by the pupil, nor should he learn them until he has thoroughly mastered the answer. When this has been done, more advanced children will find no difficulty in inverting the method, and at once be able to answer such questions as: "When do we sin by false suspicion? rash judgment? detraction? slander?" etc. This will be an easy task, as the answer can be read from the text of the Catechism.

The author has followed the Cat. Conc. Trid. P. III., c. 10, n. 14, and St. Thomas Aquinas, Opusc. de 10 praec., and Father Wilmers, S.J., Vol. 3, § 52 in formulating the Tenth Commandment.

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FIRST PART.

THE APOSTLES' CREED.

- Article 1.** I believe in God, the Father Almighty, Creator of heaven and earth ;
- 2.** and in Jesus Christ, His only Son, Our Lord ;
 - 3.** who was conceived by the Holy Ghost, born of the Virgin Mary ;
 - 4.** suffered under Pontius Pilate, was crucified, died, and was buried ;
 - 5.** He descended into hell ; the third day He arose again from the dead ;
 - 6.** He ascended into heaven, sitteth at the right hand of God, the Father Almighty ;
 - 7.** from thence He shall come to judge the living and the dead.
 - 8.** I believe in the Holy Ghost ;
 - 9.** the Holy Catholic Church ; the communion of saints ;
 - 10.** the forgiveness of sins ;
 - 11.** the resurrection of the body ;
 - 12.** and life everlasting. Amen.

It is called the Apostles' Creed because it comes from the apostles.
Article means member or part.

FIRST ARTICLE OF THE CREED.

**"I BELIEVE IN GOD, THE FATHER ALMIGHTY, CREATOR OF
HEAVEN AND EARTH."**

§ 1. GOD, DIVINE REVELATION, AND FAITH.

Man consists of soul and body. The soul has understanding and free will, and cannot die: it is a spirit. There are also other spirits, called angels, who have no body. Angels possess many good qualities or perfections. But there is one Spirit who is far more perfect than the angels. He possesses ALL perfections, and EACH OF THEM in an infinite degree. This most perfect Spirit is called God.

1. What is God?

God is the most perfect Spirit.

“God is [a] spirit” (John 4 : 24). Therefore God has no body. Holy Scripture speaks indeed of God’s eyes, ears, hands, etc. But it does so only to make God’s perfections clearer to our weak understanding.

THERE IS ONLY ONE GOD : “I am God, and there is no God beside, neither is there the like to Me” (Is. 46 : 9).

We cannot see God, because He has no body : HE IS INVISIBLE.
Still God has made Himself known to man.

2. How did God make Himself known to man?

God made Himself known to man :

1. By the visible world and the voice of conscience ;
2. Especially by teaching him through His divine word. (Word of God.)

1. “The heavens show forth the glory of God, and the firmament declareth the work of His hands” (Ps. 18 : 2). “The fool hath said in his heart : There is no God” (Ps. 13 : 1).

“The work praises the workman.

“The Gentiles show the work of the law [the chief commandments] written in their hearts, their conscience bearing witness to them” (Rom. 2 : 15).

2. “No man hath seen God at any time : the only-begotten Son, who is in the bosom of the Father, He hath declared Him” (John 1 : 18).

God did not make His teachings known to every one, but to some chosen few, who were to make them known to the rest of mankind.

3. Through whom did God teach mankind?

God taught mankind : in the Old Law through the patriarchs and the prophets, in the New Law through Jesus Christ and the apostles. (Divine Revelation.)

“God, who at sundry times and in divers manners spoke in times past to the Fathers by the prophets : last of all, in these days hath spoken to us by His Son” (Heb. 1 : 1, 2).

Reveal means to make known, communicate, instruct.

God did not only reveal that there is a God, but also many other truths.

4. What did God reveal?

God revealed all that we must know and do to gain heaven. (Revealed truths.)

5. Why is everything true that God has revealed?

Everything that God has revealed is true, because God cannot be deceived nor deceive us.

“God is not as a man, that He should lie” (Num. 23 : 19).

6. What must we do when we know that a doctrine has been revealed by God?

When we know that a doctrine has been revealed by God we must firmly believe it. (**Believe in God.**)

Revealed truths therefore are the truths of faith.

Firmly, that is, excluding all doubt.

7. What is meant by believing in God?

To believe in God means : to hold as true all that God has revealed, because He who cannot be deceived nor deceive us has revealed it. (**Divine Faith.**)

Not only some, but ALL revealed truths must be believed : faith must be **UNIVERSAL** ; ALL DOUBT must be excluded : faith must be **FIRM**. It is a sin to entertain **WILFUL** doubt about the truths of faith.

8. What will happen to him who does not believe?

“He that believeth not shall be condemned” (Mark 16 : 16).

“Without faith it is impossible to please God. For he that cometh to God, must believe that He is, and is a rewarder to them that seek Him” (Heb. 11 : 6). “He that doth not believe, is already judged” (John 3 : 18). Therefore faith is **NECESSARY** for salvation.

But Christ and the apostles have long since passed away and are now in heaven. They cannot make God's teachings known to us.

9. Who teaches us what God has revealed?

The Catholic Church teaches us what God has revealed.

It is contained briefly in the Catechism. Pope and bishops teach us through the priests.

10. From whom has the Catholic Church the power to teach?

The Catholic Church has the power to teach from Jesus Christ.

“Going therefore teach ye all nations” (Matt. 28 : 19).

11. What must every Catholic believe?

Every Catholic must believe all that God has revealed and the Catholic Church teaches him to believe. (**Catholic Faith.**)

The **CATHOLIC RULE** of faith.

12. Whence does the Catholic Church take the truths it teaches?

The Catholic Church takes the truths it teaches :

1. From Holy Scripture or the Bible ;
2. From tradition.

SOURCES of faith.

13. What does Holy Scripture contain?

Holy Scripture contains those books which have been written under the inspiration of the Holy Ghost and have been given as such by the apostles to the Catholic Church.

BOOKS OF THE OLD OR NEW TESTAMENT, as they were written before or after the coming of Christ.

The books of the OLD TESTAMENT are : 1. Twenty-one HISTORICAL BOOKS : five books of Moses, one each of Josue, Judges, Ruth, four books of Kings, two books of Paralipomenon, one each of Esdras, Nehemias, Tobias, Judith, Esther, two books of Machabees.—2. Seven MORAL BOOKS : Job, Psalms, Proverbs, Ecclesiastes, Canticle of Canticles, Wisdom, Ecclesiasticus.—3. Seventeen PROPHETICAL BOOKS : Isaias, Jeremias with Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias. (Major and Minor Prophets.)

The books of the NEW TESTAMENT are : 1. Four GOSPELS : Matthew, Mark, Luke, John, and the Acts of the Apostles by St. Luke.—2. Fourteen LETTERS OF ST. PAUL : one to the Romans, two to the Corinthians, one each to the Galatians, Ephesians, Philippians, Colossians, two to the Thessalonians, two to Timothy, one each to Titus, Philemon, Hebrews.—3. Seven LETTERS OF OTHER APOSTLES : one of St. James, two of St. Peter, three of St. John, one of St. Jude.—4. The APOCALYPSE.

The most important facts of Holy Scripture are narrated in " Bible history."

14. What does tradition contain?

Tradition contains those revealed truths that are not found in Holy Scripture, but were given by Christ and the apostles to the Catholic Church.

"Many other signs also did Jesus in the sight of His disciples which are not written in this book" (John 20 : 30). The Bible does not mention the custom of baptizing children.—The teaching of tradition has been handed down to us in different ways : by word of mouth, in various writings (Fathers and Doctors of the Church), by sacred ceremonies (liturgy), inscriptions on tombs, images and pictures, etc.

Fathers of the Church : St. Clement, St. Polycarp, St. Irenæus, etc. Fathers and Doctors of the Church : St. Chrysostom, St. Ambrose, St. Augustine, St. Jerome, St. Gregory the Great, St. Bernard, etc. Doc-

tors of the Church: St. Thomas Aquinas, St. Francis of Sales, St. Alphonsus of Liguori, etc.

Application.—We must heartily thank God for having taught us by His Son Jesus Christ. Now we are perfectly sure of what we must do to obtain heaven. Cling firmly to the holy Catholic Church, and you will never go astray.

§ 2. DIVINE PERFECTIONS OR ATTRIBUTES.

The so-called qualities or attributes of God are only different names for His infinite perfections.

15. Why do we call God eternal?

We call God eternal because He always was, is now, and ever will be.

“Before the mountains were made, or the earth and the world was formed, from eternity to eternity, Thou art God” (Ps. 89 : 2).

16. Why do we call God unchangeable?

We call God unchangeable because He cannot change in any way.

Neither in Himself nor in His decrees: “With whom [God] there is no change nor shadow of alteration” (James 1 : 17).

“The same Thou wast for aye before, the same Thou art for evermore.”

17. Why do we call God omnipresent?

We call God omnipresent because He is in all places.

God HIMSELF is everywhere present, not only by His power.

“Whither shall I go from Thy spirit? or whither shall I flee from Thy face? If I ascend up into heaven, Thou art there: if I descend into hell, Thou art there. If I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall Thy hand lead me: and Thy right hand shall hold me” (Ps. 138 : 7-10).

Remember when you are tempted to sin that God is present.—God is in us, and we are temples of God. Let us keep this temple holy.

18. Why do we call God all-knowing?

We call God all-knowing because He knows everything perfectly.

“The eyes of the Lord are far brighter than the sun . . . looking into the hearts of men, into the most secret parts” (Ecclus. 23 : 28).—The betrayal of Judas and the denial of Peter.

EVERYTHING: whatever has been, whatever is, whatever will or could be, even our most hidden thoughts.

God sees all sins of thought; but He also sees your struggles and sufferings in His service. Be manly and never lose courage.

19. Why do we call God all-wise ?

We call God all-wise because He knows best how to obtain the ends He has in view.

“Thou hast made all things in wisdom” (Ps. 103 : 24).—The elevation of Joseph ; the saving of Moses ; the downfall of Aman.

Never complain of what God sends or allows to happen to you.

20. Why do we call God almighty ?

We call God almighty because He can do all things.

“No word shall be impossible with God” (Luke 1: 37).—He need but will a thing, and it is done. The Creation.

Miracles in Egypt and in the desert ; the miracles of Our Saviour.

Trust in God, as did Abraham, Joseph, Tobias, the three youths in the furnace, the centurion, St. Peter.

21. Why do we call God holy ?

We call God holy because He loves what is good and hates what is evil.

“Thou hast loved justice and hated iniquity” (Ps. 44 : 8). “You shall be holy, for I am holy” (1 Pet. 1 : 16).—Take Jesus as your model; imitate His example.

22. Why do we call God just ?

We call God just because He rewards the good and punishes the wicked according to their merit.

“Thou wilt render to every man according to his works” (Ps. 61 : 13), if not always in this world, certainly in the next. “For there is no respect of persons with God” (Rom. 2 : 11).—The punishment of the rebel angels and of our first parents; the Deluge; Sodom and Gomorrah; Noe and Lot were saved; the rich man and Lazarus.

Although full justice is reserved for the next world, no sinner can be truly happy and no just man truly miserable on earth. “There is no peace to the wicked” (Is. 48 : 22). On the other hand, Job, the apostles, and the martyrs were happy even in their sufferings.

Fear to offend God. Think of the torments of hell. Do not forget the joys of heaven, with which God, who is just, will reward you for faithful service.

23. Why do we call God good ?

We call God good because He is good to us.

God is good to us; that is to say, He is well disposed towards us and gives us countless blessings, that is, He loves us. “Yea, I have

loved thee with an everlasting love, therefore have I drawn thee, taking pity on thee" (Jerem. 31 : 3). He made us and redeemed us from sin : "God so loved the world, as to give His only-begotten Son" (John 3 : 16). He gave us sanctifying grace and many special graces.

"Give glory to the Lord, for He is good" (Ps. 106 : 1). "Let us therefore love God, because God first hath loved us" (1 John 4 : 19).

24. Why do we call God merciful ?

We call God merciful because He readily forgives the penitent sinner and has pity on the afflicted.

God not only forgives the penitent sinner, but He calls the hardened sinner to repentance.

"As I live, saith the Lord God, I desire not the death of the wicked, but that the wicked turn from his way and live" (Ezech. 33 : 11).—Our first parents; Magdalen; the penitent thief.—The good shepherd; the prodigal son.

"If your sins be as scarlet, they shall be made as white as snow; and if they be red as crimson, they shall be white as wool" (Is. 1 : 18).—Never lose your trust in God, however great your sins may be.

Moreover, God has pity on the afflicted: the brazen serpent; the good Samaritan.

25. Why do we call God long-suffering ?

We call God long-suffering because He often grants sinners a long time for repentance.

"The Lord delayeth not His promise, as some imagine, but beareth patiently for your sake, not willing that any should perish, but that all should return to penance" (2 Pet. 3 : 9).—Parable of the barren fig-tree, Luke 13 : 7. Ninive; Manasses; Jerusalem.

Do not put off your conversion, and beware of offending God by new sins BECAUSE He is long-suffering.

26. Why do we call God truthful ?

We call God truthful because He cannot be deceived nor deceive us.

Whatever God has revealed must be true.

Frequently make an act of faith.

27. Why do we call God faithful ?

We call God faithful because He keeps His promises and carries out His threats.

"Heaven and earth shall pass, but My words shall not pass" (Matt. 24 : 35).—The Deluge; the captivity of Babylon; the destruction of Jerusalem. Many of God's promises and threats are conditional.

God is faithful; be faithful likewise.

§ 3. THE THREE DIVINE PERSONS.

28. How many persons are there in God ?

There are three persons in God : the Father, the Son, and the Holy Ghost.

“ Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ” (Matt. 28 : 19).

29. Why is each of the three persons true God ?

Each of the three persons is true God because each has the nature of God.

There is only ONE, SINGLE nature in God, because there is only one God.

30. Why are the three persons only one God ?

The three persons are only ONE GOD because ALL THREE persons have the SAME, SINGLE nature of God.

“ And there are three who give testimony in heaven : the Father, the Word, and the Holy Ghost, and these three are one ” (1 John 5 : 7). All three persons are from eternity of equal age, of equal power, goodness, etc. Through the same, one, almighty power, wisdom, and goodness they have made all things, have redeemed and sanctified us. We thank especially the Father for creating, the Son for redeeming, the Holy Ghost for sanctifying us.

31. What do we call the three divine persons together ?

The three divine persons together are called the Blessed Trinity.

Triune : three distinct persons who are ONE SINGLE being.—The Blessed Trinity is a MYSTERY : no created mind can understand it ; God alone comprehends it.

Feast of the Blessed Trinity, on the first Sunday after Pentecost.

Application.—Be always reverent and devout when blessing yourself : “ In the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost. ✠ Amen ” ; and when you say : “ Glory be to the Father, and to the Son, and to the Holy Ghost.”

§ 4. CREATION, PRESERVATION, AND GOVERNMENT OF THE WORLD.

32. Who made heaven and earth ?

God made heaven and earth.

Heaven and earth did not come into being by any accident or chance.

33. How did God make heaven and earth ?

God made heaven and earth out of nothing by His almighty will. (Creation.)

“And God said : Be light made. And light was made” (Gen. 1 : 3).
“Look upon heaven and earth, and all that is in them : and consider, that God made them out of nothing” (2 Mach. 7: 28).

Out of nothing : that is, there was nothing else but God.

34. What do we call God because He made heaven and earth out of nothing ?

Because God made heaven and earth out of nothing we call Him the Creator of heaven and earth.

The things God made are creatures of God. Some have the gift of reason, others are without it. The heavens and the earth, and all they contain, are called the world. (The visible and the invisible world.)

35. For what special purpose did God create the world ?

God created the world :

1. To make known His own perfections ; (His greater glory.)

2. For the good of created beings. (Welfare of creatures.)

1. “I have created him [man] for My glory” (Is. 43:7). “The Lord hath made all things for HIMSELF” (Prov. 16 : 4).

We honor God by praising His perfections, by loving and serving Him. (Our proximate end.) By doing this faithfully we shall gain heaven. (Our last end.)

2. Through the benefits God confers on us He reveals His perfections.

36. What does God do for the world He created ?

1. God keeps the world in existence. (Preserves the world.)

2. God cares for and rules all things. (Governs the world.)

1. “And how could anything endure, if Thou wouldst not ?” (Wisd. 11 : 26.)

2. “Are not two sparrows sold for a farthing: and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered” (Matt. 10 : 29, 30). “Casting all your care upon Him, for He hath care of you” (1 Pet. 5 : 7). “The heart of man disposeth his way : but the Lord must direct his steps” (Prov. 16:9). David ; Saul ; Esther saves the Jews ; the Catholic Church.

God rules everything, so that nothing happens against His will or without His permission. God WILLs only what is good ; He does NOT WILL sin, but He PERMITS it.

37. Why does God permit sin ?

God permits sin because He will not destroy man’s free will and because He can turn evil into good.

“God made man from the beginning, and left him in the hand of his own counsel” (between good and evil) (Ecclus. 15 : 14).—God does not permit sin in order to turn it into good ; but He would not permit it unless He could turn into good the evil that has been done against His will. “You thought evil against me,” said Joseph of Egypt, “but God turned it into good” (Gen. 50 : 20).

38. Why does God send temporal suffering ?

God sends temporal suffering :

1. To lead the sinner to repentance ;
2. To enable the just to atone for past sins and gain merit for heaven.

1. The brothers of Joseph : “ We deserve to suffer these things, because we have sinned against our brother ” (Gen. 42 : 21).

2. “ Whom the Lord loveth, He chastiseth ” (Heb. 12 : 6). “ Blessed are ye when men shall revile you, and persecute you for My sake : Be glad and rejoice, for your reward is very great in heaven ” (Matt. 5 : 11, 12).

MUCH TEMPORAL SUFFERING comes from sin : disobedience deserves punishment, sloth leads to poverty, lust and intemperance bring on sickness, theft leads to imprisonment, etc.

39. What do we call the wisdom and goodness with which God governs the world ?

The wisdom and goodness with which God governs the world are called divine providence.

Application.—Do not complain ; but place full trust in the providence of God. You do not know what is for your good. In the life to come you will see how well God has cared for you.

“ All things work together unto good to them that love God ” (Rom. 8 : 28).

§ 5. THE MOST EXCELLENT BEINGS GOD HAS CREATED.

40. What are the most excellent beings God has created ?

The most excellent beings God has created are the angels and man.

I. THE ANGELS.

41. What is an angel ?

An angel is a spirit, created by God to exist without a body. (Pure spirit.)

Every spirit is immortal, it has understanding and free will. No being that is without these gifts is a spirit. These are NATURAL gifts, because they belong to the NATURE of a spiritual being.—When God created the angels, He gave them great knowledge and power.

There are countless numbers of angels, divided into nine choirs : Angels, Archangels, Principalities ; Powers, Virtues, Dominations ; Thrones, Cherubim, and Seraphim.—Michael (“ Who is like unto God ? ”), Gabriel (“ The strength of God ”), Raphael (“ The healing of God ”).

42. What special gift did God give the angels ?

God gave the angels the special gift of sanctifying grace.

The angels had no natural right or claim to this special gift that made them worthy of everlasting happiness ; nor could they merit it. It was a free gift of God's love—it belongs to the SUPERNATURAL order.

Many angels lost sanctifying grace.

43. How did many of the angels lose sanctifying grace ?

Many of the angels lost sanctifying grace by committing a mortal sin.

Pride. Fällén, rebel angels, evil spirits.—Those who did not sin are called good angels.

44. How did God punish the rebel angels ?

God punished the rebel angels with the flames of hell.

“God spared not the angels that sinned : but delivered them drawn down by infernal ropes to the lower hell, unto torments” (2 Pet. 2 : 4).

Devils. They hate God. Lucifer, Satan.

45. How did God reward the good angels ?

God rewarded the good angels with everlasting happiness.

The angels in heaven. They see God as He is, praise and serve Him.

46. How are the angels disposed towards us ?

The good angels love us ; the fallen angels hate and envy us.

We are CREATURES OF GOD, and are to have the SAME HAPPINESS IN HEAVEN as the angels. Therefore the good angels love us ; the devils hate and envy us.

47. What do the good angels do for us ?

The good angels watch over us in soul and body, they prompt us to do good, and pray for us.

“He hath given His angels charge over thee, to keep thee in all thy ways” (Ps. 90 : 11).

Lot ; Tobias ; the three youths in the furnace.

48. Which angels are called guardian angels ?

Those who are given to us for our special protection are called guardian angels.

“Their angels in heaven always see the face of My Father, who is in heaven” (Matt. 18 : 10).

The angel of St. Peter.

Feast of the Guardian Angels, first Sunday of September, or October 2d.

49. How must we act towards our guardian angel?

We must :

1. Honor our guardian angel ;
2. Pray to him ;
3. Be grateful to him ;
4. Readily obey him.

“Take notice of him [your angel] and hear his voice” (Exod. 23 : 21).

50. What do the fallen angels do against us?

The fallen angels try to harm us in soul and body and to drag us down to hell.

“Your adversary the devil, as a roaring lion goeth about, seeking whom he may devour” (1 Pet. 5 : 8).—Eve. Judas tempted by the devil.

51. What must we do against the evil intentions of the fallen angels?

We must watch, pray, and manfully resist all temptation.

“Watch ye and pray that you enter not into temptation” (Mark 14 : 38). “Resist the devil, and he will fly from you” (James 4 : 7).

Our Saviour in the desert.

Application.—Beware of leading a child into sin, lest its guardian angel rise against you. Thank God for giving you a guardian angel.

II. MAN.

52. Who were the first human beings?

The first human beings were Adam and Eve.

We all descend from Adam and Eve ; they are our first parents. Adam : the father of mankind. We : children of Adam or children of Eve.

53. How did God create Adam?

God created Adam by forming a body from the dust of the earth, and breathing a soul into it.

God made the body of Eve from a rib of Adam.

54. What is the soul?

The soul is a spirit, made to be united with, and give life to, a human body.

ALL SOULS are CREATED by God. Man consists of soul and body. No being that is without them is a man. Body and soul belong to the

NATURE of man. The soul is a **NATURAL** image of God, because it is **BY NATURE** immortal and has understanding and free will.

“Let us make man to our image and likeness” (Gen. 1 : 26).

55. What special gifts did God bestow upon our first parents?

1. Our first parents had sanctifying grace ;
2. They had much knowledge, especially of divine things ;
3. They were free from all inclination to evil ;
4. They were to live happily in paradise, whence, without having to die, they were to enter heaven.

SUPERNATURAL GIFTS are those to which **NO CREATED BEING** has, by nature, any right or claim. They are **ABOVE** its nature, **FREE GIFTS**—graces—of God. Sanctifying grace takes the first place among them. It made Adam and Eve **SUPERNATURALLY** like unto God, His children, and heirs of heaven. The other gifts made the likeness more beautiful. The angels and the souls of men are immortal by nature ; not so the body. The freedom of the body from suffering and death is **BEYOND** its nature. Such gifts are called **PRETERNATURAL** gifts.

Our first parents lost these special gifts.

56. How did our first parents lose the special gifts of God?

Our first parents lost the special gifts of God by committing a mortal sin.

57. What sin did our first parents commit?

Our first parents disobeyed God by eating the forbidden fruit.

“But of the tree of knowledge of good and evil thou shalt not eat. For on what day soever thou shalt eat of it, thou shalt die the death” (Gen. 2 : 17).

This law was also given to Eve. Pride led Adam and Eve to disobey God. Moreover Eve sinned by vain curiosity, by seeking a forbidden pleasure, doubting God’s word ; Adam by pleasing his wife rather than by obeying God.

Sin made Adam and Eve slaves of the devil. They would have been cast with him into hell if God had not shown mercy to them. Through sin they lost their great knowledge of divine things, they were tempted by the flesh and inclined to evil ; they had to suffer much, and at last to die. God drove them from paradise and cursed the earth. . . . “Cursed is the earth in thy work. . . . Thorns and thistles shall it bring forth to thee. . . . In the sweat of thy face shalt thou eat bread, till thou return to the earth out of which thou wast taken : For dust thou art and unto dust shalt thou return” (Gen. 3 : 17, 19).

Thus did God punish Adam and Eve for their sin. The punishments which followed immediately after the sin are called the evil consequences of sin.

58. What should the whole human race have inherited from Adam?

The whole human race should have inherited the special gifts God gave to Adam.

God did not give these special gifts to Adam for himself alone, but for the whole human race, his descendants, whose FATHER and REPRESENTATIVE he was. They were lost to him and to us through his sin. When a father loses his money and falls into debt, his children inherit the debt and not the money he has lost. We should not have inherited the great knowledge given to Adam, but only great ease in gaining knowledge.

59. What did the human race inherit from Adam?

The human race inherited from Adam :

1. Sin ; (Original sin.)
2. The evil consequences of sin.

“By the disobedience of one man, many were made sinners” (Rom. 5 : 19).

ORIGINAL SIN CONSISTS IN THE LOSS OF SANCTIFYING GRACE, WHICH WE SHOULD HAVE INHERITED IF ADAM HAD NOT SINNED.

60. Who alone of all mankind did not inherit the sin of Adam?

The Blessed Virgin Mary alone of all mankind did not inherit the sin of Adam.

The Blessed Virgin Mary was never without sanctifying grace.

Feast of the Immaculate Conception, December 8th. Patroness of the Church in the United States.

61. What are the evil consequences of original sin?

1. Man is no longer a child of God and heir of heaven;
2. It is hard for him to gain knowledge, especially of divine things;
3. He is tempted by wicked passions and inclined to evil;
4. He has to suffer much and at last to die.

“The imagination and thought of man’s heart are prone to evil from his youth” (Gen. 8 : 21). “Wherefore as by ONE man sin entered into this world, and by sin death, and so death passed upon all men in whom all have sinned” (Rom. 5 : 12).

The sin of Adam closed the gates of heaven to the fallen human race.

62. Was heaven lost forever by the sin of Adam?

Heaven was not lost forever by the sin of Adam, because God showed mercy to us.

63. How did God show mercy to us?

God sent us One who took away our sins and regained sanctifying grace for us. (*Saviour.*)

The Saviour had to pay a price of infinite value to atone for our sins. Nothing less was equal to the insult inflicted by mortal sin on the infinite majesty of God.

64. To whom did God first promise a Saviour?

God first promised a Saviour to Adam and Eve.

God made this promise in paradise shortly after the Fall: "I will put enmities between thee [Satan] and the woman [Mary], and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel" (Gen. 3:15).

Application.—Beware of casting others into temporal and eternal misery by sin and bad example.—Having forever lost our paradise on earth, we must be so much the more zealous to enter the paradise of heaven by leading a life of penance. Jesus the Son of God, who was born of the Virgin Mary, has reopened the gates of heaven for us.

SECOND AND THIRD ARTICLES OF THE CREED.

"AND IN JESUS CHRIST, HIS ONLY SON, OUR LORD, WHO WAS CONCEIVED BY THE HOLY GHOST, BORN OF THE VIRGIN MARY."

65. When did the promised Saviour come?

The promised Saviour came about four thousand years after the fall of our first parents.

Advent.—Those who lived before the coming of Our Saviour obtained the graces necessary for salvation in view of His FUTURE merits. On account of these merits the Blessed Virgin Mary was kept quite free from original sin, and others who had sinned in Adam were restored to grace.

66. How did God point out to us the promised Saviour?

God pointed out to us the promised Saviour by describing Him through the prophets long before He came.

The prophets foretold: 1. THE TIME AND THE PLACE OF HIS BIRTH: Jacob—"the sceptre shall not be taken from Juda till He come that is to be sent"; Daniel—490 years after Jerusalem had been rebuilt; Micheas—"Thou Bethlehem," etc. 2. THE CIRCUMSTANCES OF HIS LIFE, PASSION, AND DEATH: the forerunner of the Saviour; HIS MIRACLES; His triumphal entry into Jerusalem; the betrayal of Judas; how the Saviour was to be mocked, scourged, stripped of His clothes; how His hands and feet were to be pierced; how gall and vinegar were to be given Him to drink, and lots to be cast over His garments, etc. 3. HIS RESURRECTION AND ASCENSION INTO HEAVEN; THE DESCENT OF THE HOLY GHOST. 4. THE FOUNDATION OF HIS CHURCH that is to LAST TILL THE END OF TIME.

67. In whom has everything been fulfilled that was foretold of the promised Saviour?

Everything that was foretold of the promised Saviour has been fulfilled in Jesus of Nazareth.

Philip said to Nathanael: "We have found Him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of Nazareth" (John 1 : 45).

THEREFORE JESUS OF NAZARETH IS THE PROMISED SAVIOUR.

Moreover God made the Saviour and His Church known by FIGURES AND TYPES long before He came: Abel, Isaac, Joseph, David, the paschal lamb, the brazen serpent, Jonas, Melchisedech, the ark, the passage of the Red Sea, the manna, the Temple with its ceremonies and sacrifices—all these point to Jesus of Nazareth.

68. What does the name "Jesus" mean?

The name "Jesus" means Saviour or Redeemer.

"Thou shalt call His name Jesus, for He shall save His people from their sins" (Matt. 1: 21).—Feast of the Holy Name, on the second Sunday after Epiphany.—Jesus is also called Christ or Messias, which means, "the Anointed." In the Old Law prophets, high-priests, and kings were called the anointed of God. Jesus is the greatest prophet (teacher of mankind), high-priest, and king.

69. Who is Jesus Christ?

Jesus Christ is the only Son of God, who became man for us. (God-man.)

God from eternity, He became man in time.

There are two natures in Jesus Christ, that of GOD and that of MAN; but only one person, THE SECOND PERSON OF THE BLESSED TRINITY.

Because Jesus was the God-man (God and man) He could give God a satisfaction of infinite value. No created being could do so.

70. Who have testified that Jesus is the Son of God and true God?

The prophets testified that Jesus is the Son of God and true God, His Heavenly Father, Jesus Himself, and the apostles bore witness to it.

To testify means to say that it is so. A witness is one who testifies.

1. THE PROPHETS: "Take courage, and fear not: . . . God Himself will come and will save you" (Is. 35:4). "His name shall be called Emmanuel" (God with us) (Is. 7:14).

2. HIS HEAVENLY FATHER: When Jesus was baptized by St. John, and when He was transfigured on Mount Thabor, a voice from heaven was heard: "This [Jesus] is My beloved Son, in whom I am well pleased" (Matt. 3:17; 17:5; 2 Pet. 1:17).

3. JESUS HIMSELF: "I and the Father are one" (John 10:30). "He that seeth Me seeth the Father also" (John 14:9). "All things whatsoever the Father hath, are Mine" (John 16:15). "For what things soever He [the Father] doth, these the Son also doth in like manner" (John 5:19). When Peter said to Jesus: "Thou art Christ, the Son of the living God" (Matt. 16:16), and when Thomas adored Him, saying: "My Lord and my God" (John 20:28), Jesus praised them for it. When in His trial He was asked by Caiphas to declare, in the name of the living God, whether He was the Son of God, He stated publicly in the most solemn manner that He was the Christ and the Son of God (Matt. 26:63, 64; Mark 14:61, 62).

4. THE APOSTLES: "Christ, who is over all things God blessed forever" (Rom. 9:5). "In Him dwelleth all the fulness of the Godhead corporally" (Col. 2:9). "In the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth" (Philip. 2:10).

71. How did Jesus prove the truth of His words?

Jesus proved the truth of His words:

1. By His holy life;
2. By His miracles and prophecies;
3. By His death on the cross.

1. "Which of you shall convince Me of sin?" (John 8:46.) Even Pilate had to say: "I find no cause in Him" (John 19:6).

2. If the words of Jesus had not been true, God could not have given Him the power to perform miracles; for Jesus appealed to His works [miracles and prophecies] to prove the truth of His words. "Though you will not believe Me, believe My works" (John 10:38).

MIRACLES are unusual events that can be perceived by the senses and are so far above all created power that God alone can work them:

changing water into wine; the multiplication of the loaves and fishes; the healing of incurable sickness; raising the dead to life (Lazarus), etc.; rising from the dead by His own power.

JESUS FORETOLD coming events that only God could know: the betrayal of Judas; the flight of the apostles; the denial of St. Peter; His own bitter Passion; His resurrection, etc.

3. Had not His words been true, He would have taken them back to escape death. He died for the truth of His words.

THE APOSTLES PROVED THE TRUTH OF WHAT THEY SAID by working miracles in the name of Jesus, by their great success in spreading His teaching, by dying as martyrs for their faith that Jesus is true God.

The doctrine that Jesus is true God is the ROCK ON WHICH CHRISTIANITY RESTS. The Catholic Church has always defended this doctrine; countless martyrs have shed their blood for it.

72. How did the Son of God become man?

The Son of God became man by taking to Himself a human body and a human soul, by the power of the Holy Ghost.

For this reason the Creed says: "conceived by the Holy Ghost."

73. From whom did the Son of God take His human nature?

The Son of God took His human nature from Mary, the purest of virgins.

"And the Word [the Son of God] was made flesh and dwelt amongst us" (John 1:14).—Incarnation of the Son of God: the Feast of the Annunciation, March 25th.—Mary visits St. Elizabeth: Feast of the Visitation, July 2d.

74. Why do we call the Blessed Virgin Mary the Mother of God?

We call the Blessed Virgin Mary the Mother of God because her Son, Jesus Christ, is true God and true man.

75. Who was St. Joseph?

St. Joseph was the most chaste spouse of the Blessed Virgin Mary, and the foster-father of Jesus Christ.

"Jesus being, as it was supposed, the son of Joseph" (Luke 3:23).—Feast of St. Joseph, March 19th.—Patron of the working classes, of the dying, of the whole Church. Feast of the Patronage of St. Joseph, third Sunday after Easter.

THE HOLY FAMILY: Jesus, Mary, and Joseph, Feast of the Holy Family, third Sunday after Epiphany.

76. Why did the Son of God become man?

The Son of God became man:

1. To redeem us by His Passion and death;
2. To show us the way to heaven by His teaching and example.

1. As God, Jesus could neither suffer nor die.
2. "I am the way, and the truth, and the life" (John 14: 6).

77. Why is Jesus Christ Our Lord?

Jesus Christ is Our Lord because:

1. As God He created us;
2. As Saviour He redeemed us with His precious blood.

The value of an article is shown by its price.

CHILDHOOD, HIDDEN AND PUBLIC LIFE OF OUR LORD.

78. Where was Jesus born?

Jesus was born in a stable at Bethlehem.

Christmas day, December 25th.—Edict of Emperor Augustus. The hard-hearted Bethlehemites. The angels. The first "Gloria in excelsis." The shepherds. The Feast of the Circumcision and of the Holy Name of Jesus, January 1st.—The Feast of the Presentation of Our Lord in the Temple (Simeon and Anna). The Purification of Our Lady, or Candlemas day, February 2d. The Blessing of candles.—The star. The Magi. The Feast of the Epiphany, January 6th.—The flight into Egypt. The massacre of the innocent children. The Feast of the Holy Innocents, December 28th. The return to Nazareth.

79. Where did Jesus live till He was thirty years of age?

Till He was thirty years of age Jesus lived at Nazareth, in the house of His parents.

80. What did Jesus do during His life at Nazareth?

Jesus led a life of obedience, of prayer and work, and gave good example to every one.

"And was subject to them. . . . And Jesus advanced in wisdom and age, and grace with God and men" (Luke 2: 51, 52).

81. What did Jesus do at the age of twelve years?

At the age of twelve years Jesus went with His parents to Jerusalem for the feast of the pasch, and remained for three days in the Temple.

"And they found Him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions" (Luke 2: 46).

82. What did Jesus do at the age of thirty years?

At the age of thirty years Jesus went to the river Jordan and was baptized by St. John.

The voice from heaven.

83. What did Jesus do after His baptism?

After His baptism Jesus went into the desert, where He prayed and fasted for forty days and nights.

Afterwards He was tempted three times by the devil, then angels came and ministered to Him.

84. What did Jesus do after He left the desert?

After He left the desert Jesus began to teach, to gather disciples around Him, and to work miracles.

The teaching or gospel of Jesus. [God's-spel.]—The twelve apostles were chosen from the number of His disciples.—He worked His first miracle at the marriage-feast of Cana.

Application.—Take the child Jesus for your model. Do as He did when He was a boy and a young man: “For I have given you an example, that as I have done to you, so you do also” (John 13 : 15). “Learn of Me, because I am meek and humble of heart” (Matt. 11 : 29).

FOURTH ARTICLE OF THE CREED.

“SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DIED AND WAS BURIED.”

Jesus suffered much during His whole life, but most of all at its close. Pontius Pilate, the Roman governor of Judea, condemned Jesus to the death of the cross.

85. What were the chief sufferings of Jesus Christ?

The chief sufferings of Jesus were :

1. His bitter agony in the Garden of Olives ;
2. His scourging at the pillar ;
3. His crowning with thorns ;
4. The carrying of His cross ;
5. His death on the cross.

The sorrowful mysteries of the Rosary. Good Friday. Abstinence on all Fridays. Mount Calvary.

SUFFERINGS OF THE SOUL : sadness, fear, horror, His agony ; the sense of humiliation and shame ; grief on account of the injustice done to Him ; the feeling that He was forsaken by all, even by His Heavenly Father.

The sun was darkened when Jesus was dying on the cross.

The Stabat Mater.—The seven words from the cross.

86. What did Jesus do after suffering for three hours on the cross?

When Jesus had suffered for three hours on the

cross He commended His soul into the hands of His Heavenly Father, bowed down His head, and died.

Jesus died, that is to say, His soul was separated from His body. But the second person of the Blessed Trinity remained and remains forever united with both body and soul. His soul was at once flooded with joy.—At His death the darkness which had covered the earth ceased, the veil of the Temple was torn asunder, the earth trembled, the rocks were rent, graves were opened. These wonderful events show that Jesus is truly the Son of God, as the Roman officer and his soldiers acknowledged (Matt. 27:54).

Many of the dead arose to life on Easter-day to bear witness in Jerusalem to the resurrection of Jesus Christ, who had restored them to new life (Matt. 27:53).

87. What was done with the sacred body of Jesus after His death?

After the death of Jesus His sacred side was opened with a lance, the body was taken down from the cross and laid in a tomb.

The wound in His side. His Sacred Heart. The Mother of sorrows. St. Joseph of Arimathea and Nicodemus.—A new tomb. The tomb closed with a large stone, officially sealed, and guarded by soldiers.

88. How could the Jews obtain such power over Our Lord as to cause His suffering and death?

The Jews obtained such power over Our Lord because He chose to suffer and die.

“He was offered, because it was His own will” (Is. 53:7). “No man taketh it [My life] away from Me: but I lay it down of Myself, and I have power to lay it down and I have power to take it up again” (John 10:18).

At the capture of Jesus the rabble fell to the ground.

89. Why did Jesus choose to suffer and die?

Jesus chose to suffer and die because it was the will of His Heavenly Father.

“He humbled Himself, becoming obedient unto death: even to the death of the cross” (Phil. 2:8).

Jesus died therefore out of OBEDIENCE and of His own FREE WILL, as a good son FREELY does the bidding of his father.

Jesus could have redeemed us by the least good work, one single prayer. But God the Father demanded the suffering and especially the death of His own Son as a full satisfaction for sin.

90. Why did God the Father demand the death of His only Son?

God the Father demanded the death of His only Son:

1. To show how much He loves us;
2. To show us the evil of sin and the terrors of hell,

1. "For God so loved the world, as to give His only-begotten Son: that whosoever believeth in Him may not perish, but may have life everlasting" (John 3:16).

2. "He was wounded for our iniquities, He was bruised for our sins" (Is. 53:5).—Truly the sufferings and death of Jesus bring home to us the eternal truths with far more force than could any mere prayer of His.

91. Why did Jesus obey His Heavenly Father unto death?

Jesus obeyed His Heavenly Father unto death:

1. To honor HIM as the supreme Lord of life and death;

2. To redeem MANKIND.

1. A son who willingly obeys his father, honors him by doing so.

2. "The chastisement of our peace was upon Him, and by His bruises we are healed" (Is. 53:5). "I live in the faith of the Son of God, who loved me, and delivered Himself for me" (Gal. 2:20).

92. How did Jesus honor His Heavenly Father as the supreme Lord?

Jesus honored His Heavenly Father as the supreme Lord by offering up to Him a visible gift. (Sacrifice.)

His most precious blood.—There are also other ways of honoring God.

93. What do we call the sacrifice that Jesus offered on the cross?

The sacrifice that Jesus offered on the cross is called the sacrifice of the cross or the bloody sacrifice of the New Law.

Jesus was both priest and gift or victim. The cross was the altar of sacrifice.

94. How was the sacrifice of the cross prefigured in the Old Law?

The sacrifice of the cross was prefigured in the Old Law chiefly by the bloody sacrifices of the Jews.

A **SACRIFICE** is the act of OFFERING A VISIBLE GIFT TO GOD, IN WORSHIP OF HIM AS THE SUPREME LORD.—A sacrifice can be offered only to God. It is an act of ADORATION, the highest act of the public worship of God. The victim is destroyed in the act of sacrifice.—Sacrifices have been offered up from the beginning of the world: Cain, Abel, Noe, Abraham, Melchisedech. In early times the father offered the sacrifice in the name of his family. In the Jewish law God appointed not only the victim, but even chose the priests to offer the sacrifice in the name of the whole people. There were various kinds of sacrifice, viz., of praise, thanksgiving, atonement, petition. They were only figures and types

of the sacrifice of the New Law, and of finite value. Therefore they ceased with the death of Christ on the cross, the sacrifice of the New Law, the value of which is infinitely greater than that of all former sacrifices.

95. Of what value is the sacrifice of the cross?

The sacrifice of the cross is of infinite value.

Infinite dignity of the priest ; infinite value of the victim.

96. From what did Jesus deliver us by His sacrifice on the cross?

By His sacrifice on the cross Jesus delivered us from sin and hell.

“Behold the Lamb of God, behold Him who taketh away the sin of the world” (John 1 : 29).

97. What did Jesus regain for us by His sacrifice on the cross?

By His sacrifice on the cross Jesus regained for us sanctifying grace and heaven, that we had lost by sin.

“By whom we have access through faith into grace” (Rom. 5 : 2).
“Being now justified by His blood, shall we be saved from wrath through Him” (Rom. 5 : 9).

98. For whom did Jesus die on the cross?

Jesus died on the cross for all mankind (2 Cor. 5 : 15).

“He is the propitiation for our sins : and not for ours only, but also for those of the whole world” (1 John 2 : 2).

Still not all men are saved.

99. Why are not all men saved?

All men are not saved because not all use the graces Jesus obtained for them.

Application.—Often think on the Passion and death of Jesus Christ, most of all on Fridays and during the holy season of Lent. Visit in spirit the holy places sanctified by His sufferings : the Mount of Olives, the courts where He was tried, the pillar at which He was scourged, and the different stations of the cross. Let Calvary be your chosen place of rest.

FIFTH ARTICLE OF THE CREED.

“HE DESCENDED INTO HELL; THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.”

100. Where did the soul of Jesus go after His death on the cross?

After Our Lord’s death on the cross His soul went to the abode of the souls of the just. (Limbo.)

Heaven was closed through sin, and was to be reopened only by Jesus Christ. In limbo were Adam, Eve, Job, the patriarchs, the prophets, the holy innocents, St. Joseph, St. John the Baptist, etc.

101. Why did the soul of Jesus go down to limbo?

The soul of Jesus went down to limbo to console and set free the souls of the just.

Limbo became a paradise with the coming of Jesus, because those holy souls now saw God as He is, and Jesus their Saviour. The soul of the good thief soon followed the soul of Our Lord.

102. When did Jesus reunite His soul to His body?

On the third day after death Jesus reunited His soul to His body.

Holy Saturday was the second day.

103. What took place when Jesus had reunited His soul to His body?

When Jesus had reunited His soul to His body He rose in glory from the tomb.

Easter.—The paschal candle.

The glorified body of Jesus (1) cannot suffer or die ; (2) it is bright and luminous ; (3) like a spirit it can pass through other bodies ; (4) it is swift as thought.—Our Lord's resurrection was made known in Jerusalem by the just who arose with Him from the dead. Many of His disciples, and especially the apostles, bore witness to it. They tell us of their conversations with Jesus, how they touched His sacred body and took food with Him. They preached Jesus risen from the dead, and died for this chief truth of our holy faith.

104. Why did Jesus remain for a time on earth after His resurrection?

Jesus remained for a time on earth after His resurrection :

1. To console His disciples and to strengthen their faith ;
2. To complete the building of His Church.

Jesus appeared to many ; but doubtless His first visit was to His blessed Mother.

Application.—Our bodies will also rise from the dead. Rise at once from the death of sin, and live a new heavenly life with Jesus. "As Christ is risen from the dead, . . . so we also may walk in newness of life" (Rom. 6 : 4).

SIXTH AND SEVENTH ARTICLES OF THE CREED.

“HE ASCENDED INTO HEAVEN; SITTETH AT THE RIGHT HAND OF GOD, THE FATHER ALMIGHTY; FROM THENCE HE SHALL COME TO JUDGE THE LIVING AND THE DEAD.”

105. What did Jesus do on the fortieth day after His resurrection?

On the fortieth day after His resurrection Jesus, of His own divine power, ascended into heaven with body and soul.

The Feast of the Ascension.—Jesus took to heaven with Him the souls of the just that had been released from limbo.

106. Where did Jesus ascend into heaven?

Jesus ascended into heaven from Mount Olivet, where His bitter Passion began.

In the presence of His disciples.

107. What is meant by the words: “Sitteth at the right hand of God, the Father Almighty”?

The words “Sitteth at the right hand of God, the Father Almighty” mean that as man Jesus enjoys the greatest glory in heaven and the greatest power over all created things.

Jesus: King of heaven and earth: “Who liveth and reigneth with God the Father, in union with the Holy Ghost, world without end. Amen.”—The place of honor is at the right hand.

108. What does Jesus do for us in heaven?

Jesus intercedes for us in heaven.

Jesus is the great High-priest, “always living to make intercession for us” (Heb. 7:25), that we may obtain the abode that He prepared for us by His death.—Jesus: our intercessor and our mediator.—Jesus will come again from heaven.

109. Why will Jesus come again from heaven?

Jesus will come again from heaven to judge the living and the dead, the just and the sinners.

110. When will Jesus come again?

Jesus will come again at the end of the world.

(Last day.)

“Jesus, who is taken up from you into heaven, shall so come as you have seen Him going into heaven” (Acts 1:11).

Application.—"Put ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience" (Col. 3 : 12).—Follow the Child of Bethlehem in His path of suffering from the cradle to Golgotha ; then you will be glad to welcome Him when He comes to judge the living and the dead.

EIGHTH ARTICLE OF THE CREED.

"I BELIEVE IN THE HOLY GHOST."

111. Who is the Holy Ghost?

The Holy Ghost is the third person of the Blessed Trinity, true God as the Father and the Son.

"And I will ask the Father, and He shall give you ANOTHER PARACLETE, that He may abide with you forever, the SPIRIT of truth" (John 14 : 16).

The SON of God asks, the FATHER is asked, the HOLY GHOST is asked for and sent. So there are three distinct persons in the Blessed Trinity, and the Holy Ghost is the third person.

112. From whom does the Holy Ghost proceed?

The Holy Ghost proceeds from both the Father and the Son.

From eternity. Not from the Father alone, nor from the Son alone, but from both at once.

We must thank not only the Father and the Son, but also the Holy Ghost for all that He has done and does for us.

113. What does the Holy Ghost do for us?

1. The Holy Ghost makes it possible for us to work for heaven. (By the grace of assistance.)

2. He makes us worthy of heaven. (By sanctifying grace.)

Christ says: "Without Me you can do nothing" (John 15 : 5). That is to say: Without the supernatural help that, as your Saviour, I have merited ; by the mere power of your nature you can do nothing for salvation.

These words of Christ apply to ALL MEN, heathens and Jews, heretics and Catholics, sinners as well as the just ; all men need the grace of the Holy Ghost to BEGIN, CONTINUE, and FINISH EVERY GOOD WORK for heaven: "For it is God who worketh in you both to will and to accomplish" (Phil. 2 : 13).

As heaven is a supernatural good, it cannot be gained by any merely natural work.

The Holy Ghost is therefore called the Distributor of grace, the Comforter, the Sanctifier.

Come, Holy Ghost. Veni Creator. Veni Sancte Spiritus.

114. Who merited the graces that the Holy Ghost bestows upon us?

Jesus Christ merited the graces that the Holy Ghost bestows upon us.

The Holy Ghost bestows these graces on the soul and not on the body.

§ 1. THE GRACE OF ASSISTANCE, OR ACTUAL GRACE.

115. In what does the grace of assistance consist?

The grace of assistance consists in the supernatural help of the Holy Ghost to know, to will, and to do what is good.

The Holy Ghost enlightens the mind and inclines the will.—To shun evil is a good work.

116. What grace does the Holy Ghost give to every one?

The Holy Ghost gives to every one sufficient grace to save his soul.

“Who [God] will have ALL MEN to be saved, and to come to the knowledge of the truth” (1 Tim. 2:4). But this cannot be done without grace; therefore God gives it.

To some the Holy Ghost gives more and greater graces than to others. He is free to do so. He is especially generous to the members of His Church, but most of all to those in whose hearts He dwells through sanctifying grace.

117. What must we do that the grace of the Holy Ghost may help us to save our souls?

That the grace of the Holy Ghost may help us to save our souls, we must never resist it, but faithfully work with it.

“To-day if you shall hear His voice, harden not your hearts” (Ps. 94:8). “And we helping do exhort you, that you receive not the grace of God in vain” (2 Cor. 6:1).

118. How is it that we can resist the grace of the Holy Ghost?

We can resist the grace of the Holy Ghost, because it does not force us, but leaves us the use of our free will.

Grace invites and encourages us to do God’s will, and helps us to do it.

Application.—Pray daily for abundant grace, and beware of closing your heart to it.

“Behold I stand at the gate and knock: if any man shall hear My voice and open to Me the door, I will come in to him, and will sup with him, and he with Me” (Apoc. 3:20).

Pray to the Holy Ghost before every important undertaking.

§ 2. SANCTIFYING GRACE.

119. What is sanctifying grace?

Sanctifying grace is a supernatural gift by which the Holy Ghost makes our soul holy and unites it to Himself.

It is the nuptial-garment without which the soul cannot be admitted to the heavenly marriage-feast (Matt. 22).

120. What does sanctifying grace do for us?

Sanctifying grace makes us:

1. Children of God and heirs of heaven;
2. Temples of the Holy Ghost.

1. By nature Adam was God's SERVANT, and God was his MASTER; by sanctifying grace he became God's CHILD, and God became his FATHER. Uniting us to Christ, the SON OF GOD, sanctifying grace gives the soul a new life, that of a CHILD OF GOD. Therefore it is called the LIFE OF THE SOUL, or SUPERNATURAL LIFE. The child is not only worthy, but it has the RIGHT, to INHERIT the possessions of its father. Not so the servant. The child is a LIKENESS of its father. Through sanctifying grace we are a SUPERNATURAL LIKENESS of God.

2. "Know you not, that you are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3 : 16.)

The just in the Old Law were also temples of the Holy Ghost.

121. What does sanctifying grace do for the sinner who receives it?

Sanctifying grace takes away:

1. Original sin and all actual mortal sins;
2. Those venial sins for which the sinner is truly sorry;
3. The eternal punishment due to sin and at least part of the temporal.

Sanctifying grace does not cover up, but really destroys, all mortal sin and makes the soul just and holy. Therefore it is called the grace of JUSTIFICATION: "And such [sinners] some of you were: but you are washed, but you are sanctified, but you are justified, in the name of Our Lord Jesus Christ, and the Spirit of our God" (1 Cor. 6 : 11).

122. When did we receive sanctifying grace for the first time?

We received sanctifying grace for the first time in the Sacrament of Baptism.

123. What other gifts does the soul receive with sanctifying grace?

With sanctifying grace the soul receives other supernatural gifts, which enable and incline it:

1. To be **CONSTANT** in performing good works;
(Infused virtues.)

2. To act under the guidance of the Holy Ghost in all things. (**Seven gifts of the Holy Ghost.**)

1. To believe, to hope, to love, to be prudent, just, temperate, firm, etc.—For the life of grace these virtues are what the understanding and the will, the eye, the ear, etc., are in the order of nature.

2. The gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of God.—The seven gifts of the Holy Ghost are for the soul what sails are for a ship.—Other gifts, such as miracles, prophecy, that are chiefly for the good of **OUR FELLOW MEN**, can be possessed even by sinners.

124. How do we lose sanctifying grace?

We lose sanctifying grace by mortal sin.

The sinner ceases to be a child of God, heir to His kingdom, and a temple of the Holy Ghost.

125. How can we recover sanctifying grace?

We can recover sanctifying grace in the Sacrament of Penance.

Also by an act of perfect contrition which includes the intention to receive the sacrament.

126. How can we increase sanctifying grace?

We can increase sanctifying grace:

1. By receiving the sacraments in the state of grace;
2. By every good work done in the same state.

With sanctifying grace the infused virtues and the seven gifts of the Holy Ghost are increased likewise.

Application.—Beware of offending the Holy Ghost—for: “If any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are” (1 Cor. 3: 17). Sanctifying grace is a most precious treasure. Strive always to keep and to increase it. Pray often to the Holy Ghost for the greatest of all graces, that of final perseverance, the grace of a happy death, for “He that shall persevere to the end, he shall be saved” (Matt. 24: 13).

GRACE is therefore an **INTERIOR, SUPERNATURAL HELP, OR GIFT, BESTOWED UPON US BY THE HOLY GHOST, THROUGH THE MERITS OF JESUS CHRIST, FOR OUR EVERLASTING HAPPINESS.** The **HELP:** the grace of assistance; the **GIFT:** sanctifying grace; **SUPERNATURAL:** not natural, such as life, the understanding, the eyes, etc.; **INTERIOR:** not exterior,

as a sermon, good books, etc.; for OUR salvation, not for that of others, as is the power of forgiving sin; through the MERITS of JESUS CHRIST, not due to us or our own merit.

NINTH ARTICLE OF THE CREED.

“THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS.”

§ 1. THE CATHOLIC CHURCH.

Every State, whether a republic, such as the United States, or a kingdom, such as England, consists of a supreme head (president or king), rulers (governors, etc.), and subjects (citizens) who must obey their lawful rulers. Every state must care for the WELFARE of its subjects.

127. What is the Catholic Church?

The Catholic Church is a KINGDOM founded for the purpose of leading ALL men to EVERLASTING HAPPINESS.

I. FOUNDATION AND CONSTITUTION OF THE CATHOLIC CHURCH.

128. Who founded the Catholic Church?

Jesus Christ founded the Catholic Church.

Christ says: “Upon this rock I will build My Church” (Matt. 16 : 18). Thus the Catholic Church is the kingdom or church of Christ.

There is only ONE Church of Christ : CHURCH, not Churches.

129. How did Christ found the Catholic Church?

Christ founded the Catholic Church by making the apostles rulers of all the faithful, and St. Peter the supreme head of all.

130. How did Christ make the apostles rulers of the faithful?

Christ made the apostles rulers of the faithful by giving them full power:

1. To teach all nations ; (Office of teacher.)
2. To baptize in His name ; (Office of priest.)
3. To make men keep His commandments. (Office of pastor.)

“All power is given to Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you” (Matt. 28 : 18-20).

To the OFFICE OF PRIEST belongs also the power to administer all the sacraments and to offer up the Sacrifice of the Mass. "As the Father hath sent Me, I also send you. . . Whose sins you shall forgive, they are forgiven them" (John 20 : 21-23). "Do this for a commemoration of Me" (Luke 22 : 19). The power to bless and consecrate belongs to the same office.

To the OFFICE OF PASTOR belong : (1) The power to make laws : "Whatsoever you shall bind upon earth, shall be bound also in heaven : and whatsoever you shall loose upon earth, shall be loosed also in heaven" (Matt. 18 : 18); (2) The power to punish those who break the law : "If he will not hear the Church, let him be to thee as the heathen and publican" (Matt. 18 : 17).

131. How did Christ make St. Peter the supreme head of all ?

Christ made St. Peter the supreme head of all by saying to him : "Feed My lambs. . . Feed My sheep" (John 21 : 15, 17).

The words of *promise* : "Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matt. 16 : 18, 19).

St. Peter soon acted as supreme head of the Church : when St. Matthias was chosen to fill the place of Judas, on the day of Pentecost, at the first council of the apostles. Christ is the INVISIBLE, St. Peter the VISIBLE, head of the Church.

132. Who is the supreme head of the Church since the death of St. Peter ?

Since the death of St. Peter the Bishop of Rome is the supreme head of the Church.

He is the rightful successor of St. Peter, who was the first Bishop of Rome.—Therefore the name ROMAN Catholic Church.

133. What is the Bishop of Rome called, as supreme head of the Church ?

As supreme head of the Church, the Bishop of Rome is called the Father of all the faithful. (Pope. Holy Father.)

Leo XIII. is the 263d Pope.—Papal states.

The other apostles also have lawful successors.

134. Who are the successors of the other apostles ?

The bishops of the Catholic Church are the successors of the other apostles.

For they are lawfully consecrated, appointed by the Pope and united with him.

Because Pope and bishops are the lawful successors of St. Peter and the apostles, and teach the doctrine taught by the apostles, the Catholic Church is called APOSTOLIC.

135. Whom did Christ appoint as assistants of the bishops?

Christ appointed priests as assistants of the bishops.

They are the successors of the 72 disciples. There are about 350,000 priests. The bishops ordain the priests and appoint pastors and assistants.—The cardinals (about 70) elect the Pope.

136. Who belongs to the Catholic Church?

Every one who is baptized and in union with the Pope belongs to the Catholic Church.

“Where the Pope is, there is the Church,” says St. Augustine.—All who have been baptized are Christians. Not in union with the Pope are (1) those Christians who wilfully persist in holding a false faith (*heretics*); (2) those Christians who obstinately oppose the Pope (*schismatics*); (3) those Christians who, through their own fault, are excluded from the Church (*excommunicated*)—for instance, freemasons.

There are about 270,000,000 Catholics. The Catholic Church is called ONE because all its members are in union with the same supreme head, have the same faith, the same means of grace, and form one kingdom. It is a VISIBLE Church, because it has a visible head, visible rulers and subjects, and exercises its threefold office in a visible manner.

II. THE PURPOSE OF THE CATHOLIC CHURCH.

137. Why did Christ found the Catholic Church?

Christ founded the Catholic Church to lead ALL men to ETERNAL SALVATION.

Though a SUPERNATURAL kingdom, the Church does more for the temporal welfare of men than any civil government.

Because its purpose is to lead ALL men to eternal salvation the Catholic Church is called the “ONLY SAVING CHURCH.”

138. What must the Catholic Church do to lead all men to eternal salvation?

To lead all men to eternal salvation the Catholic Church must preach the gospel of Christ to ALL NATIONS.

No temporal power has the right to hinder it from doing so. The Church does not oppose any form of government, whether it be a republic, a kingdom, or an empire. But it is independent and free in its own field of action. Church and state should work together harmoniously for the welfare of men. Each has its own special purpose.

Because it must extend to all nations, and exists in all lands, the Church is called CATHOLIC or universal.

139. How long must the Catholic Church last?

The Catholic Church must last **TILL THE END OF TIME.**

Men will live till the last day, therefore the Catholic Church must and will exist likewise. It must continue **JUST AS** it was founded by Christ with successors of the apostles under one supreme head, and as one kingdom.—Because the Catholic Church will remain till the end of time, it is called **INDEFECTIBLE**: “And the gates of hell shall not prevail against it” (Matt. 16 : 18).

§ 2. THE HOLY CHURCH.

140. How is the Catholic Church to lead all men to eternal salvation?

The Catholic Church is to lead all men to eternal salvation by the exercise of its threefold office.

The offices of Teacher, Priest, and Pastor.

141. What did Christ promise the Catholic Church for the exercise of its threefold office?

For the exercise of its threefold office Christ promised His assistance and that of the **HOLY GHOST.**

“Teach ye all nations : baptizing them : . . . teaching them to observe all things : . . . and behold I AM WITH YOU ALL DAYS, EVEN TO THE CONSUMMATION OF THE WORLD” (Matt. 28 : 19, 20). **CHRIST REMAINS WITH THE CHURCH TILL THE END OF TIME THROUGH THE HOLY GHOST, WHO TAKES HIS PLACE.** “And I will ask the Father, and He shall give you another Paraclete, that He MAY ABIDE WITH YOU FOREVER, the Spirit of truth” (John 14 : 16, 17). “He will teach you all truth” (John 16 : 13).

142. When did Christ send the Holy Ghost to the Catholic Church?

Christ sent the Holy Ghost to the Catholic Church on the day of Pentecost.

Pentecost, 50 days after Easter. A mighty motion as of a coming wind. Parted tongues of fire. The gift of languages, etc.

143. What does the Holy Ghost do for the Catholic Church?

By the assistance of the Holy Ghost the Catholic Church :

1. Teaches without error the doctrine of Christ ;
2. Faithfully administers all the sacraments ;
3. Makes only good and salutary laws.

Because the Catholic Church, under the guidance of the Holy Ghost, CAN LEAD ALL MEN TO HOLINESS by its doctrine, sacraments, and laws, and REALLY DOES SO for those who obey it, and because it has at all times brought forth GREAT SAINTS WHOSE HOLINESS God often proved by MIRACLES, the Catholic Church is called HOLY.

144. What is the Catholic Church called for teaching the doctrine of Christ without error?

For teaching the doctrine of Christ without error the Catholic Church is called INFALLIBLE.

The Church is "the pillar and ground of the truth" (2 Tim. 3:15). That the Church is infallible means that, being guided by the Holy Ghost, it cannot err in its teaching.—Therefore any doctrine that has always and everywhere been taught by bishops and priests as a revealed truth and a matter of faith MUST be true. This is the ordinary teaching of Christ's doctrine.

145. What must we do when a question arises whether a certain doctrine has been revealed by God?

When a question arises whether a certain doctrine has been revealed by God, we must always accept the infallible decision of the Catholic Church.

146. Through whom does the Catholic Church speak to us with infallible voice?

The Catholic Church speaks to us with infallible voice, either through the Pope ALONE, or through the bishops in UNION WITH the Pope.

1. "I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren" (Luke 22:32).

2. Christ promised His assistance and that of the Holy Ghost not only to the apostles in union with St. Peter, but also to their successors, the bishops, in union with the Pope: "till the END OF TIME," "in ETERNITY."—General councils of the Church, etc.—Vatican Council of 1870.

147. When is the Pope infallible?

The Pope is infallible whenever he teaches a doctrine of faith or morals and commands all the faithful to believe it.

In that case he acts as SUPREME RULER AND TEACHER OF THE WHOLE CHURCH, whom ALL must obey: "Feed My lambs. . . Feed My sheep" (John 21:15, 17).

The INFALLIBILITY OF THE CHURCH rests therefore (1) in the Pope ALONE; or (2) in the bishops WITH the Pope. The bishops in union WITH the Pope would be infallible even if Christ had not given the gift of infallibility to the Pope ALONE.

148. What proof have we that the Holy Ghost guides the Catholic Church?

We can prove that the Holy Ghost guides the Catholic Church from the fact that it:

1. Is still ruled by successors of the apostles; (**Apostolic.**)
2. Is still one kingdom under one supreme head; (**One.**)
3. Gains everywhere new members; (**Catholic.**)
4. Has saints. (**Holy.**)

1. In spite of all storms the rock of Peter stands firm and immovable.
2. Other great and mighty empires have long since passed away.
3. Jews are indeed met with everywhere, but they do not form one kingdom under one supreme head.

4. How many holy persons have been declared blessed and saints during the last centuries! The same honor will soon be paid to some who have lived in the nineteenth century.

Christ founded only one Church. To this Church He sent the Holy Ghost. Therefore His Church, the true Church of Christ, is the one that is guided by the Holy Ghost. But the Holy Ghost guides the Catholic Church. Therefore it is the only true Church of Christ. The Holy Ghost works in the Catholic Church by making it **APOSTOLIC, ONE, CATHOLIC, and HOLY**. The true Church of Christ must have these four qualities to distinguish it from the many sects. These four qualities are therefore called the **MARKS** of the Church of Christ. The Catholic Church, and **IT ALONE**, has all four marks. Not one of the many sects (Anglicans, Methodists, Lutherans, etc.) has even one of these four marks. Therefore they are not guided by the Holy Ghost, and cannot be the true Church of Christ.

Though the Holy Ghost does not guide the different sects, He does not refuse the grace of assistance to the members of these sects; He enlightens them and urges them on to enter the Church that is guided by Him. They should therefore become Catholics. Moreover, **CHRIST HIMSELF** by giving the Catholic Church the **RIGHT** and the **POWER** to receive **ALL** mankind into its membership, **OBLIGES ALL** not only to believe the teaching of the Catholic Church, but **ALSO TO JOIN** it.

Those who are outside the Church can only be saved when, without fault on their part, they are firmly convinced that they belong to the true Church of Christ, and die free from mortal sin. Never omit to make an act of perfect contrition with non-Catholics who are dangerously sick. Those who are outside of the Catholic Church through their own fault cannot be saved; for "outside of the Catholic Church there is no salvation." It is the ark of Noe.

Still Catholics are not all saved.

149. Why are Catholics not all saved?

Catholics are not all saved because not all of them live up to their faith.

Application.—Thank God for the great grace of being a member of the Catholic Church. Show your gratitude by living up to its teaching and laws, and never disgrace it in the eyes of non-Catholics by a wicked life. Otherwise God might punish you by taking this grace away. Pray for the conversion of non-Catholics, of heathens and Jews. Give alms according to your means to the missionaries who work so hard to spread the Gospel among the heathens.—Society for the Propagation of the Faith.—Indian and negro missions.

§ 3. THE COMMUNION OF SAINTS.

150. Where are the saints ?

There are saints in three places : in heaven, in purgatory, and on earth.

The blessed in heaven, the souls in purgatory, the faithful on earth; the triumphant, suffering, and militant Church.

The souls in purgatory are saints because they cannot lose sanctifying grace and are sure of heaven. The faithful on earth are called saints because (1) they have been made holy in baptism and are members of Christ and of the holy Catholic Church, and (2) they are destined for sanctity on earth and in heaven.—Sinners are dead members.

The saints are mutually united.

151. How are the saints united ?

The saints are united as members of one spiritual body, whose head is Christ. (*Spiritual union.*)

“ For as in one body we have many members, . . . so we being many, are one body in Christ, and every one members one of one another ” (Rom. 12 : 4, 5). “ Who [God] hath translated us into the kingdom of the Son of His love ” (Col. 1 : 13).

The saints are all united in mutual love.

152. What is the spiritual union of the saints called ?

The spiritual union of the saints is called the **COMMUNION OF SAINTS**.

Good societies offer many advantages. All the members receive advantages from the common head, and they help one another. What one does or has benefits all the members.

153. What is the advantage of the communion of saints ?

Through the communion of saints all members :

1. Receive blessings from the common head ;
2. Each member helps the others.

The blessed in heaven receive everlasting happiness from Christ, the souls in purgatory consolation, and the faithful on earth countless graces.

154. How do the blessed in heaven help us ?

The blessed in heaven help us by praying for us.

Feast of All Saints, November 1st.

We cannot help the blessed in heaven by our prayers, because they do not need help ; but we can HONOR them, and we increase their glory by doing so. See Veneration of the Saints (First Commandment).

155. How can we help the souls in purgatory ?

We can help the souls in purgatory by prayer, good works, and gaining indulgences for them, but most of all by the holy Sacrifice of the Mass.

All Souls' Day, November 2d.

156. How can the faithful on earth help one another ?

The faithful on earth can help one another by prayer and good works.

The Church helps the faithful on earth and the souls in purgatory by the holy Sacrifice of the Mass, by prayer (canonical hours, etc.), by granting indulgences.

Application.—You are a member of the Church militant ; therefore struggle manfully against the enemies of your salvation. Resist the temptations of Satan. Flee from the wicked world. Do not give way to the evil desires of your heart. Then you will share the eternal triumph of the blessed in heaven. Ask them with confidence to pray for you. Have mercy on the poor souls who suffer in purgatory, for : “ It is . . . a holy and wholesome thought to pray for the dead, that they may be loosed from sins ” (2 Mach. 12 : 46).

TENTH ARTICLE OF THE CREED.

“ THE FORGIVENESS OF SINS.”

As sin is an offence against God, only He, and those to whom He gives the power, can forgive it.

157. To whom did Christ give the power to forgive sin ?

Christ gave the power to forgive sin to the Catholic Church.

158. How is sin chiefly forgiven in the Catholic Church ?

Sin is chiefly forgiven in the Catholic Church by the Sacraments of Baptism and Penance.

Thank God for the great grace of Baptism. Always prepare well for the Sacrament of Penance.

ELEVENTH AND TWELFTH ARTICLES OF THE CREED.

“THE RESURRECTION OF THE BODY; AND LIFE EVERLASTING.”

159. Will the soul remain forever united with the body?

The soul must leave the body and will not remain forever united with it. (Death.)

“It is appointed unto men once to die” (Heb. 9 : 27). This is the only certain knowledge we have of our death.

160. What do we not know about our death?

We do not know when, where, and how we shall die.

“Watch ye therefore, because you know not the day nor the hour” (Matt. 25 : 13).—Parable of the wise and foolish virgins.

161. What happens to the soul after it leaves the body?

After it leaves the body the soul will be judged by God. (Particular judgment.)

“And after this [death] the judgment” (Heb. 9 : 27).

162. On what will the soul be judged?

The soul will be judged on all its thoughts, desires, words, deeds, and omissions.

163. Where does the soul go after the particular judgment?

After the particular judgment the soul goes immediately to the place of everlasting happiness, or of everlasting misery, or of temporal punishment. (Heaven, hell, purgatory.)

164. What souls go to heaven?

Those souls that are free from all sin and all punishment due to sin go to heaven.

“Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him” (1 Cor. 2 : 9). “. . . The Lord God shall enlighten them, and they shall reign forever and ever” (Apoc. 22 : 5).

The BLESSED in heaven.—Everlasting happiness; eternal life.

165. What souls are cast into hell?

Those souls that are in the state of mortal sin are cast into hell.

“Who shall suffer eternal punishment in destruction” (2 Thess. 1 : 9). “And the smoke of their torments shall ascend up forever and ever” (Apoc. 14 : 11).

The DAMNED IN HELL.—Eternal damnation—everlasting death.—Mortal sin is such a grievous offence against God that it deserves everlasting punishment. The damned cannot repent and do not wish to repent; they are forever hardened in evil. “The night cometh when no man can work” (John 9 : 4).

166. What souls go to purgatory?

Those souls that have still to suffer temporal punishment due to sin go to purgatory.

“It is a holy and wholesome thought . . .” See Question 156. “He himself shall be saved : yet so as by fire” (1 Cor. 3 : 15).—St. Augustine prayed for his deceased mother.

At the moment of death many souls are not in the state of mortal sin, still they are not so pure that they can at once enter heaven. “There shall not enter into it anything defiled” (Apoc. 21 : 27). In some cases temporal punishment remains for sins (mortal and venial) that have been forgiven, but not atoned for on earth. In other cases the soul departs from this life with venial sins that have not been forgiven. The GUILT of such venial sins is forgiven by an act of perfect charity which the soul makes immediately after death ; but the TEMPORAL PUNISHMENT remains and must be suffered. This cannot be done in heaven nor in hell. Therefore there must be a purgatory.

The souls in purgatory are called the POOR SOULS, because they suffer so much, and are so helpless, that they can do nothing for their release from purgatory.

167. Where do the souls in purgatory go when they have atoned for everything?

When the souls in purgatory have atoned for everything they go to heaven.

Anniversary masses are said for very many years (50, 100 years and more).

168. What happens to the body when the soul leaves it?

When the soul leaves it the body decays and returns to dust.

“Remember, man, that thou art dust, and unto dust thou shalt return.” Ash-Wednesday.—The ground in which the dead are buried is called the CHURCHYARD, because in former days it was close to the church; the LAST RESTING-PLACE (cemetery), because for those who believe in the resurrection death is but a short sleep; the ABODE OF PEACE, because the grave brings peace after the struggles of life; GOD’S ACRE, the plot consecrated to God, because the body, like a seed, is sown in it, and like a seed decays, to sprout forth in new glory on the Day of Judgment.

169. What will happen to the body on the last day ?

On the last day God will form the body again from the dust and unite it once more with the soul. (Resurrection of the body.)

“The hour cometh wherein all that are in the graves shall hear the voice of the Son of God : and they that have done good things, shall come forth unto the resurrection of life ; but they that have done evil, unto the resurrection of judgment” (John 5 : 28, 29).

The bodies of all the dead will thus be restored to life.

170. How will the bodies of the just appear on the last day ?

The bodies of the just will be beautiful, like the glorified body of Christ.

It is for this reason that in the burial service the Church honors the bodies of the dead, and puts them to rest in consecrated ground. For the same reason the Church honors the relics of the saints.

171. How will the bodies of the wicked appear on the last day ?

The bodies of the wicked will be hideous and loathsome.

“He that soweth in his flesh, of the flesh also shall reap corruption” (Gal. 6 : 8).

172. Why will the bodies of all the dead be restored to life ?

The bodies of all the dead will be restored to life that they may take their share of reward or punishment.

The body helps the soul in doing good or evil.

Christ's victory over death by His resurrection will be made complete by the resurrection of all the dead.

173. What will happen after the resurrection of the dead ?

After the resurrection of the dead Christ will come again to judge the living and the dead. (General judgment.)

General, universal, or last judgment. Doomsday.

Christ will come with great power and glory, surrounded by all the holy angels. His cross will appear first.

THE TIME IS UNKNOWN : “Of that day and hour no man knoweth” (Matt. 24 : 36).

THE SIGNS OF ITS COMING : The gospel of Christ will have been preached to all nations; Antichrist; the earth and the skies will be convulsed.

THE REASONS : (1) That all men may acknowledge God's justice, wisdom, love; (2) that Christ may be glorified before the whole world; (3) that the elect may receive their just honor, and the wicked their mer-

ited disgrace. “Groaning for anguish of spirit [the wicked will say] : These are they whom we had sometime in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor : Behold, how they are numbered among the children of God, and their lot is among the saints” (Wisd. 5 : 3-5).

HOW IT WILL HAPPEN : The just will be separated from the wicked ; all consciences will be revealed : “The judge both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts” (1 Cor. 4 : 5) ; the judge will pass sentence.—Dies irae.

174. What will the divine Judge say to the just ?

The divine Judge will say to the just : “Come ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world” (Matt. 25 : 34).

175. What will the divine Judge say to the wicked ?

The divine Judge will say to the wicked : “Depart from Me, ye cursed, into everlasting fire, which was prepared for the devil and his angels” (Matt. 25 : 41).

176. What will happen after the sentence has been pronounced ?

After the sentence has been pronounced the wicked will be cast with body and soul into hell, and with body and soul the just will enter heaven.

“And these shall go into everlasting punishment : but the just into life everlasting” (Matt. 25 : 46).—Purgatory will be no more.

177. In what do the torments of hell consist ?

1 . The damned are cast away from God, and burn in hell-fire. (Pain of loss ; pain of sense.)

2. They know that they are damned forever through their own fault. (Worm of conscience ; eternal torment.)

“Depart from Me, ye cursed, into everlasting fire” (Matt. 25 : 41). “It is better for thee to enter lame into life everlasting, than having two feet, to be cast into the hell of unquenchable fire : where their worm dieth not, and the fire is not extinguished” (Mark 9 : 44, 45). The damned will never see God as He is ; they are tortured forever by the fires of hell ; their companions are the devils and the most depraved human beings ; they have lost all hope and suffer the greatest sadness and despair, so that there can be no happiness in hell.

Still the pain inflicted on them is not the same for all ; for he who has sinned more will also suffer more.

178. In what do the joys of heaven consist ?

1. The blessed see God as He is, and are closely united with Him in love;

2. They are free from all suffering and possess every joy;

3. They know that their happiness will never end.

1. "We shall see Him as He is" (1 John 3:2). "We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known" (1 Cor. 13:12).

2. "And God shall wipe away all tears from their eyes; and death shall be no more; nor mourning; nor crying; nor sorrow shall be any more" (Apoc. 21:4).

The blessed enjoy the society of our blessed Lady, of all the angels and saints.

3. See Question 164.

Not all the blessed have equal happiness. God "will render to every man according to his works" (Rom. 2:6). "He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap of blessings" (2 Cor. 9:6).

DEATH, JUDGMENT, HELL, and HEAVEN are the FOUR LAST THINGS.

179. What does the word "Amen" after the Apostles' Creed mean?

The word "Amen" after the Apostles' Creed means: truly it is so; I firmly believe all that is contained in the Apostles' Creed.

Application.—"In all thy works remember thy last end, and thou shalt never sin" (Ecclus. 7:40). Is there anything more beautiful than a Corpus Christi procession! Still what is it compared to the triumphal procession on the last day, when Christ in glory with all the angels and saints will ascend into heaven!—Always live so that you may be one of the elect.

SECOND PART.

THE COMMANDMENTS OF GOD AND OF THE CHURCH. THE DUTIES OF A CHRISTIAN.

I. THE COMMANDMENTS OF GOD AND OF THE CHURCH.

The Ten Commandments that God gave to the people of Israel on Mount Sinai, and Jesus Christ confirmed for the New Law are :

1. I am the Lord thy God. Thou shalt not have strange gods before Me ; thou shalt not make to thyself any graven thing to adore it.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath day.
4. Honor thy father and thy mother, that it may be well with thee, and thou mayest live long on earth.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's wife.
10. Thou shalt not covet thy neighbor's house, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.

The meaning of the Ten Commandments of God is :

1. Thou shalt honor the one, true God.
2. Thou shalt not dishonor the name of God.
3. Thou shalt not do unnecessary servile work on the Lord's day, but perform works pleasing to God.
4. Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on earth.
5. Thou shalt not injure the life of any one, and shalt love thy neighbor as thyself.
6. Thou shalt not do, nor say, nor read impure things, neither gaze at, nor listen to them, nor allow them to be done to thee.
7. Thou shalt not injure thy neighbor's goods.
8. Thou shalt not lie nor injure the good name of thy neighbor.
9. Thou shalt not wilfully think of impure things nor desire them.
10. Thou shalt not covet money and possessions, honor and praise.

General commandments of the Church :

1. Thou shalt keep the holydays of obligation in the same way as Sunday.
2. Thou shalt hear Mass devoutly on all Sundays and on holydays of obligation.
3. Thou shalt keep the days of fasting and of abstinence.
4. Thou shalt go to confession at least once a year.
5. Thou shalt receive Holy Communion at least once a year during Easter time (if possible in the parish church).

Commandments of the Church which are of especial importance in the United States :

1. Thou shalt support Church, school, and pastor according to thy means.
2. Thou shalt not marry contrary to the laws of the Church.

I. THE COMMANDMENTS OF GOD.

FIRST COMMANDMENT OF GOD.

“THOU SHALT HONOR THE ONE, TRUE GOD.”

§ 1. HOW WE MUST HONOR GOD.

180. How must we honor God ?

We must honor God :

1. By believing in Him, hoping in Him, and loving Him ; (Faith, Hope, Charity.)
2. By praying to Him and adoring Him. (Prayer and Adoration.)

I. FAITH.

To believe in God IS TO HOLD AS TRUE ALL THAT GOD HAS REVEALED, BECAUSE HE WHO CANNOT BE DECEIVED NOR DECEIVE US (the all-truthful God) HAS REVEALED IT.

181. How do we sin against faith ?

We sin against faith :

1. By wilfully neglecting to learn the truths of faith ;
2. By entertaining wilful doubt about a truth of faith ;
3. By knowingly and obstinately denying a truth of faith ; (Heresy.)
4. By thinking that one faith is as good as another ; (Indifference in faith.)
5. By giving up all faith. (Infidelity.)

Woe to parents who send their children without necessity to schools that exclude religious instruction!—It is sinful to remain in doubt as to matters of faith and not have the doubts solved.—He who speaks or writes against the faith, even if he does not deny it in his heart, commits a sin because he leads others into the danger of sinning against faith.

182. Who will easily fall into sins against faith?

All those will easily fall into sins against faith who :

1. Give up prayer and do not go to the sacraments ;
2. Lead a sinful life ;
3. Read books or papers that are contrary to faith ;
4. Make companions of those who ridicule faith.

Forbidden societies also lead to sins against faith. **FORBIDDEN SOCIETIES** are those that : 1. Conspire against the authority of the Church or the State; or, 2. Make their members take an oath of blind obedience and strictest secrecy; or, 3. Have a religious ceremonial of their own that is not approved by the Church.—Freemasons are excommunicated. Odd Fellows, Knights of Pythias, Sons of Temperance, who refuse to withdraw, cannot receive the sacraments even at the hour of death, nor be buried from the church in consecrated ground.

Moreover there are other societies which one should not join though the Church may not have forbidden them by name. Ask and follow the advice of your confessor, if you have any doubt, as to the true nature of a society you would like to join.

183. How do we outwardly show our faith?

We show our faith outwardly by :

1. Openly professing it ;
2. Living up to its teachings.

1. "Every one therefore that shall confess Me before men, I will also confess him before My Father, who is in heaven: but he that shall deny Me before men, I will also deny him before My Father, who is in heaven" (Matt. 10 : 32, 33).

Not even for the sake of life is it lawful to deny one's faith by words, or signs, or even by silence. But there are cases in which it is not necessary to *profess* it *publicly*.—He who marries before a Protestant minister denies his faith, and is excluded from the Church, even if he does not fall away in his heart.—It is sinful to be ashamed of one's faith.

Our profession of faith must be **STEADFAST**. The martyrs.

2. "What shall it profit, my brethren, if a man say he hath faith,

but hath not works?" . . . "As the body without the spirit is dead, so also faith without works is dead" (Jas. 2 : 14, 26).

Our faith must be shown by our works, it must be a **LIVING FAITH**.
The early Christians.

184. By what sign in particular do Catholics profess their faith ?

Catholics profess their faith in particular by the sign of the cross.

The Catholic thus professes his faith in the greatest mysteries of our holy religion, that of the Blessed Trinity and that of our redemption by the death of Jesus Christ on the cross.—Non-Catholics do not make the sign of the cross.

II. HOPE.

To expect a thing with great confidence, because it has been promised is to hope.

185. What has God promised us ?

God has promised us :

1. Eternal salvation ;
2. All that is necessary and useful to obtain it.

1. "But now being made free from sin . . . you have your fruit unto sanctification, and the **END LIFE EVERLASTING**" (Rom. 6 : 22).

2. To these means belong the forgiveness of sins, provided we are sorry for them, and God's grace, provided we co-operate with it. Temporal goods may also be useful to obtain eternal salvation. God has promised greater and more powerful graces only to those who ask them of Him.

186. Why will God give us all that He has promised ?

God will give us all that He has promised, because :

1. He is almighty, infinitely good, and faithful ;
2. We have a right to what He has promised, through the merits of Jesus Christ.

187. What must we do when we know that God has promised something ?

When we know that God has promised something we must expect it with firm trust. (To hope in God.)

To hope in God means therefore: To EXPECT WITH FIRM CONFIDENCE OUR ETERNAL SALVATION, AND ALL THAT IS NECESSARY AND USEFUL TO OBTAIN IT, BECAUSE THE ALMIGHTY, LOVING, AND FAITHFUL GOD HAS PROMISED IT, THROUGH THE MERITS OF OUR SAVIOUR JESUS CHRIST. (HOPE.)

188. How do we sin against hope ?

We sin against hope :

1. By giving up all hope in the promises of God ;
(Despair.)
2. By want of confidence in the promises of God ;
(Distrust.)
3. By expecting God's help in a way He will not give it. (Rash confidence.)

1. Cain and Judas despaired of God's grace.

2. The Israelites in the desert and even Moses sinned by distrusting the promises of God (Numb. 20 : 10).

Those do not commit this sin who only fear whether they will cooperate with the grace of God, or are disheartened on account of their own weakness.

It is even good to DISTRUST ONE'S SELF. "With fear and trembling work out your salvation" (Phil. 2 : 12). It has this good result, that it makes one avoid the occasion of sin, pray more fervently, and place one's whole confidence in God.

3. He who expects God to deliver him from dangers of soul and body into which he has thrust himself without regard for consequences, or expects heaven without firmly making up his mind to give up sin and to work with God's grace, TEMPTS GOD.

Though rash confidence is often called presumption, it must be well distinguished from the REAL SIN of PRESUMPTION. This consists in continuing to sin, BECAUSE God has promised forgiveness of sin, or in putting off conversion till death, BECAUSE God always offers grace (Ecclus. 5 : 5, 6). Only very bad Christians commit this sin. He who commits sin or puts off his conversion through weakness and still hopes to gain heaven, sins through rash or presumptive confidence, but not by the sin of presumption, which is one of the sins against the Holy Ghost.

III. CHARITY.

"THOU SHALT LOVE THE LORD THY GOD WITH THY WHOLE HEART, AND WITH THY WHOLE SOUL, AND WITH THY WHOLE MIND, AND WITH THY WHOLE STRENGTH" (Mark 12 : 30).

To be fond of a person and to be devoted to him is to love him.

189. Why should we love God ?

We should love God :

1. Because He is infinitely good and lovable IN HIMSELF ;
2. Because He is very good and merciful TOWARD US.
(Supernatural.)

Love, to be supernatural, must spring from faith.

1. "One is good, God" (Matt. 19 : 17), that is to say, He possesses all perfections, each of which makes Him worthy of all love. St.

Agnes said: "I have given my heart to Him, whose beauty the sun and moon admire."

2. See Questions 23 and 24. God is so good toward us that He has even promised us a reward if we keep the commandment of love.

God is therefore called the supreme, most beautiful and lovable Good.

190. How great must be our love of God?

We must love God more than the whole world.
(Above all things.)

"He that loveth father or mother more than Me, is not worthy of Me" (Matt. 10:37).—No created being is infinitely good. None has done us so much good as God. Therefore we must love Him above all things and with our WHOLE HEART, with our whole soul, with our whole mind, with our whole strength. If we love God above all things, because HE is infinitely good and lovable, kind and merciful, our love is PERFECT; it is IMPERFECT if we love Him for our own profit, for the good He has done to us in the past or promised for the future.

Perfect love reconciles the sinner to God. "Many sins were forgiven her (Magdalen), because she loved much" (Luke 7:37). According to St. Francis de Sales, Mount Calvary is the high school of perfect love.—The prodigal son is an example of imperfect love. "How many hired servants in my father's house abound with bread, and I here perish with hunger. I will arise, and will go to my father" (Luke 15:17,18).

Therefore **supernatural love** is TWOFOLD: PERFECT OR IMPERFECT.

191. When are we sure that we love God above all things?

We are sure that we love God above all things when we keep His commandments. (Active.)

"He that hath My commandments and keepeth them, he it is that loveth Me" (John 14:21). Therefore we love God above all things when we are ready to suffer everything rather than offend Him MORTALLY by breaking any commandment. "Who then shall separate us from the love of Christ? shall tribulations? or distress . . . or persecution? or the sword? . . . For I am sure that neither death nor life, . . . nor any creature shall be able to separate us from the love of God" (Rom. 8:35-39).

This degree of love is necessary to gain heaven. A higher degree of love consists in constantly endeavoring to avoid ALL VENIAL SIN, and the highest in KEEPING FREE as far as possible from the SMALLEST FAULTS and striving to do what is MOST PLEASING to God.

The love of God must therefore be: 1. SUPERNATURAL; 2. ABOVE ALL THINGS; 3. ACTIVE.

To love God means: to GIVE ONE'S SELF WITH HEART AND SOUL TO GOD, THE SUPREME GOOD, IN ORDER TO PLEASE HIM BY FAITHFULLY KEEPING HIS COMMANDMENTS, AND THUS TO BE UNITED WITH HIM IN EVER-LASTING HAPPINESS.

192. How do we sin against the love of God?

We sin against the love of God by every sin we commit, but especially:

1. By being dissatisfied with God's decrees; (*Impatience.*)

2. By having a dislike for God and divine things. (*Lukewarmness, Sloth.*)

1. A higher degree of impatience consists in murmuring and complaining.

2. "I would thou wert cold or hot: But because thou art lukewarm and neither cold nor hot, I will begin to vomit thee out of My mouth" (Apoc. 3: 15, 16).

The natural feeling of dislike or aversion must not be mistaken for the wilful consent to such feelings.

Only that lukewarmness or sloth which consists in aversion to God and divine things is one of the deadly sins. In a broader sense of the word, sloth is often taken for a dislike to the practice of religion and of the duties of one's state of life, that easily arises from the difficulties and trouble connected with them. He who gives way to such feelings buries his talent, like the slothful servant, or falls asleep, like the foolish virgins.

The worst sin against charity consists in looking upon God as a personal enemy, and DETESTING not only what He decrees or permits, BUT GOD HIMSELF. HATRED OF GOD. Real hatred of God is the sin of the devil, of the damned, and of the most wicked men.

IV. PRAYER.

193. What is meant by prayer?

By prayer is meant the raising of the heart to God to praise or to thank Him, or to ask for something.

Prayer of PRAISE, THANKSGIVING, PETITION.—In MENTAL prayer the heart alone speaks to God; in VOCAL prayer the heart and the tongue. A prayer that is ON THE LIPS ONLY is not pleasing to God.—MEDITATION.

194. Why must we praise God?

We must praise God because He is infinitely perfect.

"Making melody in your hearts to the Lord" (Eph. 5: 19).—To praise God is to acknowledge God's perfections and rejoice in them.

195. Why must we thank God?

We must thank God because He has been so good to us.

"In all things give thanks: for this is the WILL OF GOD in Christ Jesus" (1 Thess. 5: 18). He who is ungrateful makes himself unworthy of new favors.

196. What must we ask of God in our prayers ?

We **MUST** ask God:

1. For our eternal salvation ;
2. For all that is necessary and useful to obtain it.

1. The great grace of a happy death or final perseverance. This grace is a chain of many interior and exterior graces, the last of which is, that God calls us out of this life at the very moment when we are in the state of grace.

2. The forgiveness of sin, various graces, also many temporal favors.

197. Why must we ask God for His favors ?

We must **ASK** God for His favors :

1. Because Christ has commanded us to do so ;
2. Because without prayer we shall not obtain the graces necessary for salvation.

1. "Ask, and it shall be given to you: seek, and you shall find: knock, and it shall be opened to you," etc. (Matt. 7 : 7).

2. God gives some graces without being asked for them, as **THE GRACE TO PRAY**, without which prayer would be impossible. But the obtaining of further graces depends upon our prayer, because God will not give us heaven without our own co-operation.

Prayer is therefore **NECESSARY** for salvation for all who have come to the use of reason.

198. When should we most of all ask for God's grace ?

We should ask for God's grace most of all when we are tempted to commit sin.

Prayer is **ABSOLUTELY NECESSARY** to overcome any violent temptation or to resist until death all grievous temptations. In grievous temptations it is **MOSTLY NECESSARY**, in all temptations it is **USEFUL** and of **GREAT ADVANTAGE**. We should pray especially when we are afflicted, because at such times we are often grievously tempted.

199. When will our prayer be certainly heard ?

Our prayer will certainly be heard when we :

1. Firmly trust that God will hear us ; (**Confident.**)
2. Place our hope in the merits of Jesus Christ ; (**Humble.**)
3. Do not cease to pray. (**Persevering.**)

1. **MOREOVER WE MUST INTEND TO CO-OPERATE WITH ALL THE GRACES GOD GIVES US ;** for He demands this of us. In order to be sure of being

heard, the **SINNER** must, with God's grace, have at least the beginning of contrition. "Therefore I say unto you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you" (Mark 11 : 24).—Josue. Elias. Susanna.

2. "Amen, amen, I say to you: if you ask the Father anything in My name (through MY merits, not through YOURS) He will give it to you" (John 16 : 23).—The centurion.

3. Do not cease to pray till temptation has been overcome; till death. God has PROMISED the grace of perseverance only to those who PERSEVERE in praying for it. The woman of Chanaan (Matt. 15 : 22). The importunate friend (Luke 11).

Prayer must therefore be CONFIDENT, HUMBLE, PERSEVERING. WHAT WE ASK FOR MUST BE FOR OUR SALVATION. If these conditions are wanting, the words of Holy Writ apply to us: "You ask and receive not: because you ask AMISS" (James 4 : 3).

200. What may we ask of God in our prayers?

We MAY ask for temporal favors that are not injurious to our salvation.

To be freed or kept free from suffering; for God's blessing upon our work and undertakings; for continued health, etc.

Moses, Judith, Esther, the Church, votive Masses. "If you ask the Father anything," etc. (John 16 : 23).

When we ask for what is injurious to our salvation, we do not pray in the name of Jesus. God does not hear such prayers, because He loves us.

201. What must we do when asking for temporal favors?

When asking for temporal favors, we must leave to God when and how He will grant our prayers. (With resignation.)

Christ prayed that the chalice might be taken from Him; but He added: "Father, not Mine, but Thy will be done" (Luke 22 : 42). Christ repeated His prayer only three times. When we find that God will not grant a temporal favor or remove a temporal affliction, we should cease to ask for it. God gives us other and greater graces, such as patience in suffering. "And there appeared to Him an angel from heaven strengthening Him" (Luke 22 : 43).

202. When is our prayer especially powerful?

Our prayer is especially powerful, when we:

1. Pray in the state of grace;
2. Pray for others;
3. Pray together with others.

1. God is most of all generous to His friends.

2. He who prays for others also receives more for himself, because he practises charity. The faithful in Jerusalem prayed for St. Peter.

3. "For where there are two or three gathered together in My name, there am I in the midst of them" (Matt. 18 : 20).

Family prayer, public prayer in school, in church, at processions, public pilgrimages (shrines).

203. For whom should we pray ?

We should pray for all who live on earth and for the souls in purgatory.

204. For whom should we pray most of all ?

We should pray most of all for our parents, relatives, benefactors, superiors, and for the Catholic Church.

205. How often should we pray ?

We should pray without ceasing.

"Pray without ceasing" (1 Thess. 5 : 17).—Prayer is for the soul what the breath is for the body.

206. How can we pray without ceasing ?

We can pray without ceasing by offering up to God our work, our suffering, and our joys, and by frequently raising our minds and hearts to God.

The good intention. Ejaculatory prayers.

207. Which are the special days of prayer ?

The special days of prayer are the Sundays and holydays of obligation. (Days of prayer.)

Holy Mass.

208. Does a good Catholic pray only on Sunday and during Mass ?

A good Catholic prays frequently, especially in the morning and evening, and says grace before and after meals. (Daily prayer.)

If he cannot pray the first thing in the morning, he will do it afterwards. Never forget to make a good intention in the morning and an act of perfect contrition at night.

209. What must we do in order to pray well ?

In order to pray well we must :

1. Before prayer remember that we are about to speak to God ; (Preparation.)

2. During prayer remember that we are speaking to Him. (Devotion.)

1. "Before prayer prepare thy soul : and be not as a man that tempteth God" (Ecclus. 18 : 23).

2. It is a venial sin to think wilfully of other things, to give way to distractions in prayer. Distractions that are not wilful are no sin, nor do they make our prayer bad. To struggle against distraction in prayer is pleasing to God.

210. Where is it easy to pray devoutly?

It is easy to pray devoutly in the church. (House of prayer.)

We can pray with devotion everywhere, because God is everywhere; but especially in the church, where Jesus Christ dwells in the tabernacle. Everything in the church invites to devotion. House of God.

Application.—Prayer raises you to heaven and makes you like the angels, who praise God without ceasing. It unites you to God and gives you heavenly desires. Prayer should therefore be your greatest joy and happiness.—Daily ask God for His grace. Prayer will console you in suffering, help you in distress, strengthen you in temptation. Prayer is the key of heaven.

V. ADORATION.

211. When do we adore God?

We adore God when we acknowledge Him as the Supreme Lord of all things, and for that reason submit ourselves entirely to Him.

We must adore God not only in our hearts, or inwardly, but also show our adoration of God outwardly.

212. How must we show outwardly that we adore God?

We must show outwardly that we adore God :

1. By vocal prayer ; (Words.)
2. By kneeling, folding the hands, and taking part in public worship ; (Actions.)
3. Especially by the Holy Sacrifice of the Mass. (Sacrifice.)

Folding the hands, kneeling, etc., are outward signs of adoration only when they are done to honor GOD. They can also be used to honor the SAINTS and LIVING PERSONS. Saying or hearing Mass.

213. How do we sin against the adoration due to God?

We sin against the adoration due to God when we:

1. Ascribe to certain things a power not given them by God ; (Superstition.)
2. Dishonor things, persons or places consecrated to God. (Sacrilege.)

Moreover sin is committed by giving to created things (men, animals, idols, etc.,) the honor due to God alone. IDOLATRY. Also by false oaths and blasphemy.

1. By believing that peculiar prayers or printed formulas of prayer have the power to cure sickness, protect from fire and sudden death; by believing in unlucky days (Friday) or numbers (13).

SPECIAL KINDS of superstition: by silently or openly asking the devil to make known the future. FORTUNE-TELLING (cards, dreams, table-rapping, spiritism);—or trying by such means to obtain remarkable results. WITCHCRAFT (treasure-finding, bewitching others, wishing to see false miracles): “The soul, that shall go aside after magicians and soothsayers . . . I will destroy it out of the midst of its people.” (Lev. 20: 6.)

Food and medicine have their wholesome power from God the Creator, the sacraments have their power from Jesus Christ, objects that have been blessed (sacramentals) from the prayer of the Church.

2. Receiving the sacraments unworthily; shamefully dishonoring (desecrating) holy things.—The bodily injury, or killing of priests and religious.—The theft of church property; breaking into the church in order to steal; impurity committed in church.—The sin of sacrilege is sometimes only venial, as, for instance, when a small amount is stolen from the church.

Application.—He who attaches his heart to money, honor, sensual pleasure, practically worships false gods, idols of flesh and blood, that will soon rot in the grave. Let God, not Satan, be the Lord of our souls. Him alone will we worship and serve.

§ 2. WE ALSO HONOR GOD BY VENERATING THE SAINTS.

The blessed in heaven and the angels. Veneration is the worship we pay to the saints on account of their close union with God.

214. When do we venerate the saints?

We venerate the saints when we:

1. Rejoice in the great favors and graces God has given them;

2. Ask them to pray for us;

3. Imitate their example;

4. Honor their relics and images.

We adore God for the supreme excellence He has in and of Himself, we worship the saints for the great favors and graces they have received from God. We honor God in His saints. We do not adore the saints.—We ask God to help us by His almighty power; we ask the saints to help us by their prayers.

215. Why do we venerate the saints?

We venerate the saints:

1. Because they are in heaven, and are the chosen friends of God;

2. Because they can help us very much by their prayers.

216. What does the Catholic Church teach about the veneration of the saints ?

The Catholic Church teaches that the veneration of the saints is very pleasing to God and very good for us.

Feast of All Saints, November 1. Patron saints of individuals, of the Church, of the country.

217. Whom should we venerate most of all the saints ?

We should venerate the Blessed Virgin Mary most of all the saints.

The feasts of Our Lady, the month of May, of the Holy Rosary. Saturday. The Angelus, scapular, beads, medals.

218. Why must we venerate the Blessed Virgin Mary most of all the saints ?

We must venerate the Blessed Virgin Mary most of all the saints, because :

1. She is the Mother of God ;
2. She is far above all the saints in grace, merit, and glory ;
3. Her prayer is most powerful with God ;
4. She is our Mother.

1. Often recite this prayer to Mary, " We fly to thy patronage, etc." " He hath regarded the humility of His handmaid: for behold from henceforth all generations shall called me blessed. Because He that is mighty hath done great things to me." Luke 1 : 48, 49.—If God's chosen friends are to be honored, how much more so His own Mother.

2. *Grace* : Mary was free from original sin, all actual sin, and all evil inclinations.

Merit : Mary was humble, obedient, laborious, patient, the purest of virgins; her heart glowed with love of God and man.

Glory : Her body did not decay in the grave, but was taken up into heaven. Queen of the angels, patriarchs, all saints, etc.

3. Jesus, who gladly did His Mother's least wish at Nazareth, will not refuse her anything in heaven ; the more so as she did and suffered so much for Him. Mary, therefore, is all-powerful. She CAN help us.

4. From His cross Jesus gave us into her motherly care. Therefore, Mary WILL help us. She is the virgin most merciful, help of Christians, etc. *Litany of Loretto, Salve Regina, Memorare.*

THE RELICS OF THE SAINTS, AND WHATEVER BELONGED TO THEM, ARE WORTHY OF VENERATION :

1. Because they belonged to the SAINTS, and 2. because God has often wrought miracles to show His pleasure at the veneration of relics. Eliseus. (4 Kings 12 : 21.) Of St. Paul we read: " Handkerchiefs and aprons which had touched the body of St. Paul were laid on the sick ; and the disease departed from them, and the wicked spirits went out of them." (Acts 19 : 12.) The head of St. Anne, of St. Blase, the garments of the saints, instruments of martyrdom, etc.; Our Lady's garment (Aix-la-Chapelle); the holy coat (Trevés); many particles of the cross.

219. Why do we venerate the images of Christ and of the saints ?

We venerate the images of Christ and of the saints :

1. Because they represent Christ and the saints ;
2. Because they call to our minds pious thoughts and good resolutions.

“The dumb picture on the wall (of the church) speaks loudly to us, and is very useful.” St. Gregory of Nyssa.—The crucifix, images and pictures of the Sacred Heart, of Our Lady and the saints are the best ornaments for a Catholic home. Shameless pictures disgrace it.

Application.—Venerate St. Joseph next to our Blessed Lady, then your guardian angel, your patron saint and the patron of your parish, and St. Aloysius. Venerate St. Michael and St. Barbara as the patrons of a happy death.

§ 3. WE CAN ALSO HONOR GOD BY OATHS AND VOWS.

We CAN do so, that is to say: (1) it is not commanded, (2) not advisable for all, but (3) we honor God by taking an oath for important reasons and in the proper way.—To take an oath is to swear.

220. When do we take an oath ?

We take an oath when we call God to witness that we speak the truth, or intend to keep our promise. (*Oath of affirmation, or promise.*)

Forms of an oath: “I swear,” “God be my witness,” “So help me God,” “May God punish me, if it be not true” (*Imprecatory oath*). We can also swear by heaven, the crucifix, the sacraments. But such expressions as: “In all truth,” “On my honor,” “Upon my soul,” “As I live,” are not oaths. Solemn oath in a court of justice.

221. When does an oath honor God ?

An oath honors God when he who takes it:

1. Speaks just as he thinks ; (*In truth.*)
2. Affirms only what he is allowed to say or promise ; (*In justice.*)
3. Swears for a weighty reason and with reverence. (*In judgment.*)

“Thou shalt swear in truth, and in judgment and in justice” (*Jerem. 4 : 2*). Such an oath honors God, as it is an acknowledgment of God’s supreme knowledge, truth, sanctity, and justice.

1. “As he thinks” : he must state the matter as certain or doubtful, just as he thinks it to be,—he must intend to keep his promise.

2. It is wrong to speak evil of others, much more so under oath ; it is wrong to promise to do evil, much more so under oath.—We need not

do all the good we can do ; but it is wrong to promise to omit good under oath. Such an oath does not honor God, but offends Him.

3. A weighty reason : at court, oath of office, oath of fidelity to the flag, oath in very important contracts.—With reverence, because *God* is called to witness.

222. When do we sin in taking an oath ?

We sin in taking an oath when we :

1. Swear to a lie, or in doubt ;
2. Swear to what we should not impart or promise ;
3. Swear without a weighty reason or without reverence.

1. By a false oath is meant perjury.—He breaks his oath who wilfully does not keep a promise he has made under oath.

2. To swear to a calumny.—The forty Jews who swore to kill St. Paul took a blasphemous oath. Such an oath is null and void. He who keeps it commits a new sin by doing so : Herod.

3. Esau swore for a trifling reason.—Never induce another to take a trivial oath.

223. What must we think of a false oath ?

A false oath is a very grievous sin, because :

1. It is a mockery of God ;
2. It causes distrust among men ;
3. It calls down God's curse on him who takes it.

1. Such an oath mocks the all-knowing, holy and just God.

2. Who can be trusted, if not he who speaks under oath ? All confidence amongst men would be destroyed ; business could not be carried on ; society would be ruined.

3. "I will bring it forth (curse) . . . and it shall come to the house of him that sweareth falsely by My name, and it shall remain in the midst of his house and shall consume it, with the timber thereof and the stones thereof" (Zach. 5 : 4).—God sometimes punishes the perjurer with sudden death.—Perjury often causes great damage to others.

224. How do we take a vow ?

We take a vow by promising God to do some good work pleasing to Him.

A vow is much more than a desire or purpose. A vow honors God in a special manner. A weighty matter can be vowed under mortal or venial sin ; a small matter only under venial sin.

225. When do we sin against a vow?

We sin against a vow when through our own fault we do not keep what we have promised. (**Break a vow.**)

“If thou hast vowed anything to God, defer not to pay it. . . . It is much better not to vow than after a vow not to perform the things promised” (Eccles. 5 : 3, 4).

Never take a vow unless you have well thought of what you are about to do, and not without leave of your confessor ; more especially if you intend to vow under pain of MORTAL sin what will be HARD to keep. Only in this latter case is it a grievous sin to break a vow. The Church can dispense from a vow, or change it to some other good work.

SECOND COMMANDMENT OF GOD.

“THOU SHALT NOT DISHONOR THE NAME OF GOD.”

This commandment really belongs to the first. But God wanted to bring the duty of honoring His name home to us in a special manner.

226. When do we dishonor the name of God?

We dishonor the name of God when we :

1. Speak with contempt of God, the saints, and sacred things ; (**Blasphemy.**)

2. Use holy names in anger in wishing evil to others ; (**Cursing.**)

3. Use holy names without reverence. (**Take God's name in vain.**)

1. In the Old Law God said : “He that blasphemeth the name of the Lord, dying let him die—all the multitude shall stone him.” (Lev. 24 : 16, 23). Blasphemy can be committed even in thought. Sacred things : the cross, the sacraments, ceremonies of the Church, etc.

2. The use of holy names with CONTEMPT in cursing is BLASPHEMY against God : God, Jesus, Mary, the cross, heaven, the sacraments, etc.

3. The use of holy names only to give vent to anger, but without contempt and without wishing evil to others, or the frivolous use of them on any and every occasion is of itself a venial sin. Still parents can give great scandal to their children by using holy names in anger.

Application.—To curse or to blaspheme is the language of hell. Shun it. Say with St. Ignatius, Martyr : “The name of Jesus shall be always on my lips.” As St. Bernard says : “It is honey in the mouth, melody to the ear, joy to the heart.” May our last words be : Jesus, Mary, Joseph.—Frequently recite the “Divine Praises” in atonement for blasphemies against God.

THIRD COMMANDMENT OF GOD.

"THOU SHALT NOT DO UNNECESSARY SERVILE WORK ON THE LORD'S DAY, BUT PERFORM WORKS PLEASING TO GOD."

FIRST AND SECOND COMMANDMENTS OF THE CHURCH.

"THOU SHALT KEEP THE HOLYDAYS OF OBLIGATION IN THE SAME WAY AS SUNDAY."

"THOU SHALT HEAR MASS DEVOUTLY ON ALL SUNDAYS AND ON HOLYDAYS OF OBLIGATION."

227. Which is the Lord's day?

The Lord's day is Sunday.

Sunday is the first day of the week. On that day God the Father said: "Be light made;" on that day God the Son arose from the dead; on that day God the Holy Ghost came down upon the Apostles. —The Jews kept holy as the Lord's day the Sabbath, or Saturday, the last day of the week, in memory of the day on which God completed the work of creation. "And on the seventh day God ended His work, . . . and He rested. . . . And He blessed the seventh day, and sanctified it" (Gen. 2 : 2, 3).

The LAW of keeping Sunday holy, instead of the Sabbath, was made by the Church, probably by the apostles.

228. Which are the holydays of obligation?

The holydays of obligation are :

1. The Immaculate Conception, Dec. 8 ;
2. Christmas day, Dec. 25 ;
3. The Circumcision of Our Lord, Jan. 1.
4. The Ascension of Our Lord into heaven ;
5. The Assumption of our Blessed Lady, August 15 ;
6. All Saints' Day, November 1.

In some countries there are more, in others fewer, holydays of obligation.

229. What is meant by servile work?

Servile work is such as is usually done by servants, mechanics, and other laborers.

In case of urgent need such work can be done on Sundays and holydays, or when, for weighty reasons, the Church permits it.—It is a venial sin to do servile work without necessity for a short time; it would be a mortal sin to do it for some hours.—Those also commit sin who allow or order their help or workmen to do unnecessary servile work on forbidden days.

230. Who must hear Mass on Sundays and holydays of obligation?

Every Catholic who is seven years of age and is not excused for good reasons, must hear Mass on Sundays and holydays of obligation.

THE EXCUSED ARE : the sick, the weak, those who are recovering from a serious sickness and who are in danger of relapse, those who nurse the sick, mothers who are weak and have to care for small children, all who live a great distance from the church, especially in bad weather, laborers who are compelled to work on Sunday for fear of being discharged and of losing their daily bread. But those laborers must try to find work elsewhere.

If you doubt whether an excuse is good, ask your confessor.

To miss Mass, or a great part of it, through one's own fault, is a mortal sin; to miss a small part of it, is a venial sin.

Mass should be heard devoutly. Bad conduct in church, such as chatting, laughing, etc., is a venial sin. Should any one give great scandal by bad conduct, especially during Mass, it would be a mortal sin.

231. What other good works should be done on Sundays and holydays of obligation?

On Sundays and holydays of obligation we should :

1. If possible be present at the sermon and other services ;

2. Read good books and perform works of mercy ;

3. Receive the sacraments from time to time.

1. "He that is of God, heareth the words of God." (John 8:47.) Those who do not know their religion ought to be present at the sermon. Children ought to attend Sunday school.

2. Pious reading: lives of the saints, explanations of the Sunday gospels, etc. Works of mercy, such as visiting the sick, helping the poor, etc. On these days there is more time for such works.

The rest of the day should be spent in such work as preparing for class, learning the catechism, study, instructive reading, etc., or in decent recreation (visiting friends, innocent games, reading good, interesting books; walking, etc.). No day of the week may be spent in sinful pleasure, least of all the Sundays and holydays of obligation.

He who follows these rules keeps HOLY the Sunday and holydays of obligation. He who desecrates the Lord's day robs God of the honor due to Him, draws down upon himself temporal and eternal punishment, and gives his fellow-men great scandal.

Application.—"Remember," said God to the Jews, "Remember, that ye keep holy the Sabbath day." This law is therefore most important. Keep the Sunday holy, if you expect God to bless you on the other days of the week.

FOURTH COMMANDMENT OF GOD.

"THOU SHALT HONOR THY FATHER AND THY MOTHER, THAT IT MAY BE WELL WITH THEE, AND THOU MAYEST LIVE LONG ON EARTH."

232. When do we honor our parents?

We honor our parents when we reverence, love, and obey them.

To REVERENCE THEM is to think and speak well of them and treat them with respect.

To LOVE THEM is to wish them well, pray for them, and try to please them.

To OBEY THEM is to do their bidding promptly and gladly.

Therefore CHILDREN owe their parents: 1. REVERENCE, 2. LOVE, 3. OBEDIENCE, even when the parents are not without their faults.

Children owe the same duty to FOTSER-PARENTS. Thus did Jesus honor St. Joseph.

233. Why must we reverence our parents?

We must reverence our parents, because they take the place of God toward us.

"Honor thy father" (Ecclus. 7:29). "Thou shalt honor thy mother all the days of her life" (Tob. 4:3).

SINS against the REVERENCE due to parents are: 1. To despise them. 2. To speak of them with contempt. 3. To treat them with contempt (making faces at them, coarse or threatening words, defiant conduct, raising one's hand against them).

234. Why must we love our parents?

We must love our parents because we owe them so much.

"Make a return to them [your parents], as they have done for thee" (Ecclus. 7:30).

SINS against LOVE: 1. To wish them evil, and, still worse, to curse them. 2. To neglect praying for living or deceased parents. 3. To sadden or anger them by bad conduct. "He that curseth his father or mother shall die the death" (Exod. 21:17). The brothers of Joseph embittered the life of their father.

235. Why must we obey our parents?

We must obey our parents, because they have their right to command from God.

"Children, obey your parents in all things: for this is well pleasing to the Lord" (Col. 3:20).

SINS against OBEDIENCE: 1. To obey badly or not at all. 2. Not to listen to their admonitions. 3. To resist their corrections. "If a man have a stubborn and unruly son, who will not hear the commandments

of his father or mother, and being corrected, slighteth obedience . . . the people of the city shall stone him . . . and all Israel hearing it may be afraid " (Deut. 21 : 18-21).

GROWN UP SONS AND DAUGHTERS must provide for their aged parents, and bear their infirmities with patience. "Son, support the old age of thy father, and grieve him not in his life" (Ecclus. 3 : 14). When dying on the cross, Jesus cared for His Mother. Children should never forget the words of God: "He that striketh his father or mother shall be put to death" (Exod. 21 : 15).

ALAS ! THE PARENTS RAISE THE CHILD—WITH FOND BUT MANY CARES,
THE YOUNGEST TREADS UPON THE DRESS—THE HEART THE ELDEST TEARS.

236. What have children to fear who do not honor their parents ?

Children who do not honor their parents will be unhappy in life, in death, and in eternity.

"Cursed be he that honoreth not his father and mother" (Deut. 27 : 16).—Cham, Absalom, the sons of Heli.

237. What have children to expect who honor their parents ?

Children who honor their parents will be happy on earth and still more so in heaven.

"Honor thy father and thy mother, which is the first commandment with a promise : that it may be well with thee and thou mayest be long lived upon earth" (Eph. 6 : 2, 3).—Sem, Isaac, Tobias.

238. Whom must we honor besides our parents ?

Besides our parents we must honor all our superiors.

SCHOOL CHILDREN their teachers ; MEMBERS OF THE PARISH their pastor ; MEMBERS OF A DIOCESE their bishop ; THE WHOLE CHURCH the Pope ; SERVANTS their masters ; CITIZENS their rulers.

239. Why must we honor our superiors ?

We must honor our superiors because they take the place of God, and have their right to command from God.

"With all thy soul fear the Lord and reverence His priests" (Ecclus. 7 : 31). "He that heareth you heareth Me ; and he that despiseth you despiseth Me" (Luke 10 : 16). "Obey your prelates and be subject to them. For they watch as being to render an account of your souls" (Heb. 13 : 17).—"Let every soul be subject to higher powers : for there is no power but from God : and those that are, are ordained of God.

Wherefore be subject of necessity, not only for wrath, but also for conscience' sake" (Rom. 13 : 1,5). "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's" (Matt. 22 : 21). "Servants, obey in all things your masters . . . not serving to the eye, as pleasing men, but in simplicity of heart, fearing God" (Col. 3 : 22).

SPECIAL SINS: of **SCHOOL CHILDREN:** 1, not to learn diligently ; 2, to be inattentive at school ; 3, to disturb others out of malice ; 4, to play truant ("sloth is the source of many sins") ; 5, to injure books, benches, etc. ; 6, to envy or hate other children ; 7, to be wilfully obstinate in order to anger the teachers ; 8, to lie about them to parents or guardians, etc.—Of **SERVANTS:** 1, to be indolent ; 2, to destroy or let things perish through wilful neglect ; 3, to give things away against the will of the owner ; 4, to tell family secrets to outsiders ; to calumniate their masters ; 5, to lead the children astray.—Of **CITIZENS:** 1, to have contempt for spiritual or temporal authority ; 2, to criticise or ridicule unjustly ; 3, to resist lawful commands ; 4, to refuse to pay taxes ; 5, to revolt.—Core, Dathan, and Abiron.

240. When is it unlawful to obey parents and superiors?

It is unlawful to obey parents and superiors if they command what is sinful.

"We ought to obey God rather than men" (Acts 5 : 29). The three youths in the fiery furnace ; the Machabean brothers ; the Apostles before the supreme council. **CHILDREN SHOULD REVERENCE OLD AGE.** "Rise up before the hoary head, and honor the person of the aged man" (Lev. 19 : 32). The children that mocked Eliseus were torn to pieces by bears.

The **DUTIES OF PARENTS TOWARD THEIR CHILDREN**, see Matrimony.

The **DUTIES OF MASTERS** are : 1, to be kind to their servants ; 2, to give them their proper wages ; 3, to exhort them to virtue ; 4, to guard them from the danger of sin. "Masters, do to your servants that which is just and equal : knowing that you also have a Master in heaven" (Col. 4 : 1).

RULERS must (1) care for the welfare of their subjects as well as they can ; (2) be wise, just, and kind toward them ; (3) punish them when necessary ; (4) give them a good example.

Application.—The fourth commandment is the only one to the keeping of which God has attached special blessings.—No one ever kept it as well as Our Saviour. He is your model, your strength and consolation in all difficulties connected with this commandment. He will be your exceeding great reward here and hereafter.

FIFTH COMMANDMENT OF GOD.

“THOU SHALT NOT INJURE THE LIFE OF ANY ONE, AND SHALT LOVE THY NEIGHBOR AS THYSELF.”

§ 1. THOU SHALT NOT INJURE THE LIFE OF ANY ONE.

Any one : neither your own life nor that of another.—Life : of the body or of the soul.

241. How do we sin against the life of another ?

We sin against the life of another when we unlawfully :

1. Kill, wound, or strike him ;
2. Shorten his life by harsh treatment or vexations.

1. “ Murderers . . . shall not obtain the kingdom of God ” (Gal. 5 : 21). Cain, the two Herods. The well-being of the body is, as it were, a PART OF LIFE, and is necessary to enjoy it. No one but God, the Lord of life and death, and those to whom He gives the right to do so, may kill or wound any one. God has given this right to rulers in order to punish crime and to defend the country ; He has also given it to individuals in case of lawful self-defence. Parents and superiors have the right to punish wayward children.

2. Giving bad, unwholesome food ; selling injurious, adulterated food ; making others work beyond their strength, foolishly frightening others, angering them, causing them sorrow and care : “ For sadness hath killed many ” (Ecclus. 30 : 25).

For good and useful purposes, it is not wrong to kill or wound animals, but it is sinful to torment them wantonly, because it makes the heart cruel.

242. How do we sin against our own life ?

We sin against our own life when we :

1. Take our life ;
2. Risk it without sufficient reason ;
3. Ruin our health by excesses.

1. Saul, Judas. It is forbidden to bury from the church or in consecrated ground any one who has taken his own life.—Infidelity and lust, etc., lead to suicide (killing one's self).

2. Being foolhardy in climbing, swimming, etc.; playing with fire-arms, jumping on or off fast moving cars.—It is pleasing to God to risk one's life to help or save others.

3. "Envy and anger shorten a man's days" (Ecclus. 30 : 26). The same must be said of impurity.—(See Question 257.) Health is injured by want of cleanliness, tight lacing, immoderate dancing, drinking ice-water when overheated.

243. How do we most frequently injure our health?

We most frequently injure our health by eating or drinking too much. (Intemperance.)

He is intemperate who eats or drinks too much or too greedily.

"For in many meats there will be sickness, and greediness will turn to choler" (Ecclus. 37 : 33). "And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness" (Luke 21 : 34).—Daintiness in food, over-indulgence, drunkenness.—Intemperance is the cause of many other sins.

It is sinful to desire death from a feeling of discouragement or despair ; but death may be wished for as a relief from suffering, or as a means to avoid further sin, or to be sure of going to heaven ; "having a desire to be dissolved and to be with Christ" (Phil. 1 : 23).

244. How do we injure the soul of another?

We injure the soul of another when we :

1. Purposely teach him to commit sin ; (Seduction.)
2. Lead him to sin by bad example. (Scandal.)

The seducer tries to lead his victim astray ; he who gives scandal leads another astray by his own sin without trying to seduce him. The chief ways in which others are taught to sin, or in which scandal is given, or in which others are at least strengthened in their evil dispositions are by : 1, COUNSEL ; 2, COMMAND ; 3, CONSENT ; 4, PROVOCATION ; 5, PRAISE OR FLATTERY ; 6, SILENCE ; 7, NEGLECTING TO PUNISH ; 8, PARTAKING ; 9, DEFENDING the evil.—He who in any of these nine ways takes part in the sin of another is "ACCESSORY" to it, and is guilty before God. Therefore they are called ACCESSORY SINS.—Heli, Aaron, Herodias, Saul.

Christ says of him who gives scandal : "He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea. . . . Woe to that man by whom the scandal cometh" (Matt. 18 : 6, 7). He who gives scandal robs Christ of the souls which He has bought with His blood ; he is a helpmate of Satan, who "was a murderer from the beginning" (John 8 : 44).—In his old age Eleazar chose death rather than give scandal to the young.

Not all sins of seduction and scandal are mortal sins.

245. What must he do who has injured another in body or soul?

He who has injured another in body or soul must repair the injury he has done.

As far as he can: care for the family of him he has wounded or killed; pay the doctor's bill.—Try to bring the one he has led astray to confession; give him a good example; pray for him.—He who has seriously injured another, and refuses to make amends, although he could, cannot be absolved.

246. How do we injure our own soul?

We injure our own soul by every sin we commit.

Mortal sin kills the life of grace in the soul, venial sin weakens it. The soul cannot lose its natural life, because it cannot die.

Application.—Do not strike other children or quarrel with them, be temperate, and always give good example. Be on your guard against flatterers, who want to lead you into sin. They belong to those false prophets “who come to you in the clothing of sheep, but inwardly they are ravening wolves” (Matt. 7:15).

§ 2. “THOU SHALT LOVE THY NEIGHBOR *AS THYSELF*”
(Mark 12:31).

ON THE LOVE OF SELF.

247. When do we love ourselves in the right way?

We love ourselves in the right way when, above all else, we care for the welfare of our soul.

We must also love our body and the goods of this earth, in as far as they are God's gifts, and necessary for His service. The body is to take part in the glory and bliss of the soul. Therefore we should have a reasonable care of our health. Though we should do what we can for the souls of others, we must, in the first place, provide for our own; for: “What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?” (Matt. 16:26).—WELL-ORDERED SELF-LOVE.

248. How do we care for the welfare of our soul?

We care for the welfare of our soul by avoiding sin, by doing penance for past sins, and by performing good works.

“But they that commit sin and iniquity, are enemies to their own soul” (Tob. 12:10).

249. When do we love ourselves in the wrong way?

We love ourselves in the wrong way when we care most of all for our temporal profit.

ILL-ORDERED LOVE OF SELF means SELF-SEEKING, self-love. It is the source of many sins.

Application.—Struggle from early youth against an inordinate craving for pleasures, riches, and honors. Learn to do and suffer everything for the love of God.

§ 3. “THOU SHALT LOVE *THY NEIGHBOR* AS *THYSELF*”
(Mark 12 : 31).

ON THE LOVE OF OUR NEIGHBOR.

“As thyself” means in the same way, not in the same degree.

250. When do we love our neighbor as we love ourselves?

We love our neighbor as we love ourselves when we:

1. Wish him all the good we wish ourselves ; (*Sincere.*)
2. Do him as much good as we can. (*Active.*)

“All things therefore whatsoever you would that men should do to you, do you also to them” (Matt. 7 : 12). “Let us not love in word, nor in tongue [alone] but in deed and in truth” (1 John 3 : 18).

251. Whom should we love as we love ourselves?

We should love every one as we love ourselves, even those who hate us. (*All men.*)

1. “This is My commandment, that you love one another, as I have loved you” (John 15 : 12).

We should love MOST OF ALL our parents, pastors, teachers, relatives, benefactors, those of the faith: “Let us work good to all men, but especially to those who are of the household of the faith” (Gal. 6 : 10).

2. “LOVE YOUR ENEMIES, do good to THEM THAT HATE YOU; and pray for them that persecute and calumniate you” (Matt. 5 : 44).

Those who hate us are our enemies.—The good Samaritan.—It is wrong to seek revenge on an enemy; we must pardon him, love him, help him—at least when he is in need—and pray for him.

252. Why must we love every one?

We must love every one, because all men are made unto the image of God, have been redeemed by Christ, and are destined for the same everlasting happiness. (*Supernatural ; neighbor.*)

As these gifts are common TO US and ALL MEN, they are all so near, so closely united to us, that they cannot be nearer. For this reason EVERY MAN IS "OUR NEIGHBOR."

The LOVE OF OUR NEIGHBOR must therefore be: 1, *sincere*; 2, *active*; 3, *universal*; 4, *supernatural*.

253. Why must we readily forgive our enemies?

We must readily forgive our enemies because:

1. GOD readily forgives His enemies;
2. CHRIST prayed for His enemies;
3. WE cannot otherwise obtain forgiveness of our own sins.

1. God is merciful.—How often has He not forgiven us!

2. "Father, forgive them, for they know not what they do" (Luke 23:34).

3. "Love your enemies . . . that you may be the children of your Father who is in heaven, who maketh His sun to rise upon the good and bad: and raineth upon the just and the unjust" (Matt. 5:44, 45).—Joseph in Egypt. St. Stephen.

If your brother refuses to be reconciled to you, recommend him to the mercy of God. You at least have done your duty.

254. How must we help those who are in need?

We must help those who are in need by the corporal and spiritual works of mercy.

The **CORPORAL WORKS OF MERCY** are: 1, *To feed the hungry*; 2, *to give drink to the thirsty*; 3, *to clothe the naked*; 4, *to harbor the harborless*; 5, *to ransom captives*; 6, *to visit the sick*; 7, *to bury the dead*.

The **SPIRITUAL WORKS OF MERCY** are. 1, *To admonish the sinner*; 2, *to instruct the ignorant*; 3, *to counsel the doubtful*; 4, *to comfort the sorrowful*; 5, *to bear wrongs patiently*; 6, *to forgive injuries*; 7, *to pray for the living and the dead*.

"Blessed are the merciful, for they shall obtain mercy" (Matt. 5:7). Most of all at the hour of death.

255. How do we sin against the love of our neighbor?

We sin against the love of our neighbor when we:

1. Detest him, not only the evil in him; (**Hatred.**)
2. Wish him evil; (**Cursing.**)
3. Are sad at his good fortune; (**Envy.**)
4. Are glad at his evil fortune; (**Malice.**)
5. Without cause fly into a passion against him; (**Anger.**)
6. Fight and quarrel with him. (**Quarrelling.**)

1. "Whosoever hateth his brother is a murderer" (1 John 3:15). He is at least a murderer in his heart, because out of hatred he wishes his neighbor's death.

2. It is sinful to wish the death of any one out of hatred, or because we are tired of him; it is not a sin, if we wish his death only to see him free from suffering, or that he may sin no more, and go to heaven.

3. "But by the envy of the devil, death came into the world: and they follow him that are of his side" (Wisd. 2:24, 25). Cain, Joseph's brothers, the Pharisees.

4. "He that rejoiceth at another man's ruin, shall not be unpunished" (Prov. 17:5).

5. Anger is a fit of passion; it usually shows itself outwardly, and is often accompanied by the desire of revenge, if things do not go according to one's will.

"The wrath of his high spirits is his ruin" (Ecclus. 1:28). "For a passionate man kindleth strife" (Ecclus. 28:11).—Esau, Absalom.

There is a **JUST ANGER**, that consists in zeal for all that is good and for the honor of God.

6. "A hasty contention kindleth a fire; and a hasty quarrel sheddeth blood" (Ecclus. 28:13). Insulting words or curses easily lead to it.

By these vices (anger, quarrel, strife) we are often the cause of others shedding blood.

Application.—"See how they love one another," so said the heathens of the first Christians. Even in our days the charitable acts of missionaries and sisters of mercy amongst the heathen help to spread the knowledge of the true God. If all men were united in true love, we would have a foretaste of heaven on earth. Let us imitate the first Christians.

NOTE.—Amongst the sins against the First, Fourth, and Fifth Commandments there are six that are more than all others opposed to the grace of the Holy Ghost, and thus make a true conversion very difficult. 1, *Presuming on God's mercy*; 2, *despair of God's grace*; 3, *refusing to follow the known truth*; 4, *envy at another's spiritual good*; 5, *obstinacy in sin*; 6, *final impenitence*.

These sins are therefore called **SINS AGAINST THE HOLY GHOST**.—Cain, Pharaoh, the Pharisees.

SIXTH AND NINTH COMMANDMENTS.

"THOU SHALT NOT DO, NOR SAY, NOR READ IMPURE THINGS, NEITHER GAZE AT, NOR LISTEN TO THEM, NOR ALLOW THEM TO BE DONE TO THEE." . . . THOU SHALT NOT WILLFULLY THINK OF IMPURE THINGS OR DESIRE THEM.

Impurity is also called lust, lewdness, immorality, the sin of the flesh. "The unchaste . . . have their portion in the pool burning with

fire and brimstone" (Apoc. 21 : 8). It is opposed to chastity. He is CHASTE who shuns all pleasure in shameful things. Sins of impurity are committed by entertaining unchaste thoughts and desires, by listening to bad talk, by words (jokes, songs), by looks, by actions (alone or with others), by allowing such things to be done to one's self by others. Whatever is really impure is a mortal sin, if it is wilful ; if not quite wilful, it is a venial sin. Some persons, especially children, think that certain things are unchaste which really are not, but only indelicate or not quite modest. What is done from necessity and not for sinful pleasure is no sin at all. If you are in doubt whether something is a sin of impurity, avoid it until you can ask your confessor. He who manfully resists temptations to impurity performs a good work and pleases God.

256. What leads to the sin of impurity ?

The following lead to impurity :

1. Curiosity of the eyes, intemperance, and sloth ;
2. Seducers and flatterers ;
3. Persons or pictures that are indecently clothed ;
4. Immodest books, papers, plays, and dances ;
5. Too much familiarity with persons of the opposite sex.

Dances, parties, company keeping, etc., are a frequent cause of ruin, if proper supervision is wanting.

257. Why must we especially guard against all sins of impurity ?

We must especially guard against all sins of impurity because this sin is so very shameful and leads to such evil consequences.

1. Impurity makes the image of God like unto the beast ; it defiles the members of Christ and desecrates the temple of the Holy Ghost.— God punished this sin by the waters of the deluge and the fires of Sodom and Gomorrha, etc.

2. It takes away the love of prayer and easily grows into a habit ; it leads to many other sins, and often causes misery, poverty, shame, and disease in this life. " Rottenness and worms shall inherit him " [the impure] (Ecclus. 19 : 3).

258. What should we do to preserve chastity ?

To preserve chastity we should often think that we are weak, and therefore :

1. Carefully avoid all that leads to impurity ;
2. Resist temptation from the very outset ;
3. Apply ourselves to prayer and often receive the sacraments.

1. The sources of impurity are mentioned in Question 256.

2. Turn your thoughts at once to something else. Remember that God sees all things; that you might die of a sudden death; that the body will decay in the grave. Think of your crucified Saviour, of the joys of heaven, of your work, of other innocent and useful things so that all your time is occupied.

3. Prayer to the Sacred Heart, our Blessed Lady, St. Joseph, the Guardian Angel, St. Aloysius—monthly communion. The six Sundays of St. Aloysius.

By chastity is meant purity, modesty, innocence. "O how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God and with men" (Wisd. 4: 1).—St. Ambrose says: "Chastity turns men into angels. He who keeps it is an angel; he who has lost it, is a devil."

God gave us the sense of shame as a means to keep chaste.

Application.—Avoid wicked children who say or do unchaste things. Report such wicked children to parents or teachers. Never gaze at bad pictures. Be everywhere and always modest, also in dress. The path of innocence is the safest way to heaven. "Blessed are the clean of heart, for they shall see God" (Matt. 5: 8). But if you have sinned against purity, enter upon the path of penance; it also leads to heaven.

SEVENTH COMMANDMENT OF GOD.

"THOU SHALT NOT INJURE THY NEIGHBOR'S GOODS."

What we own, what belongs to us, is our property. We are owners in regard to our fellow men, but stewards in regard to God.

259. When do we injure our neighbor's property?

We injure our neighbor's property when we unjustly:

1. Prevent him from acquiring property;
2. Do not give him what belongs to him;
3. Injure what belongs to him;
4. Take what belongs to him.

"Neither . . . thieves . . . nor extortioners shall possess the kingdom of God" (1 Cor. 6: 10). The sin is venial, if the injury that has been done is only small. **UNJUSTLY:** it is a sin to take what belongs to another, unless God or the owner has given permission to do so. God can give this permission, because the owner is only God's steward. The state can impose fines and, in case of need, destroy property in a just war.

1. By threats or force prevent our neighbor from doing business or getting work, because he refuses to join a certain union, etc.

2. Not restoring what has been lent or found, buying or concealing stolen property (receiver of stolen goods), not paying just debts, keeping back or withdrawing wages or pay for work.

3. Breaking windows, cutting benches, fences, trees; wantonly spoiling clothes, books, etc.; letting things go to ruin for which we have the care (servants, stewards, agents); setting property on fire.

260. How is sin committed by taking what belongs to another?

Sin is committed by taking what belongs to another, when it is done:

1. Secretly; (**Stealing.**)
2. By force; (**Robbery.**)
3. Through cunning; (**Cheating.**)
4. By extortion. (**Usury.**)

1. Money or other objects, opening and reading private letters, etc., pilfering eatables from the pantry.

2. "And he fell among robbers, who also stripped him" (Luke 10:30).

3. False weight or measure, false money, furnishing poor work or goods, begging without necessity, falsifying a will, setting a house on fire for the insurance money, etc.

4. To extort means to press out money (as the juice is pressed out of the grape) by abusing the need or ignorance of others for one's own profit; demanding an unlawful rate of interest; raising the price of food, etc., by cunning and unjust means (Trusts), taking advantage of the ignorance of the buyer, who does not know the value of the goods.

It is clearly sinful to help others injure their neighbor's property, to stand guard, to hold a ladder while another steals, etc. See Question 244.

261. What must he do who has unjustly injured his neighbor's property?

He who has unjustly injured his neighbor's property must make good the damage he has done.

He must give back ill-gotten goods or their value to the owner or to his heirs, and if that cannot be done, to the poor. This must be done as far as and as soon as possible. He must make up to the owner or his heirs for what has been unjustly destroyed. If more than one have done the damage, ANY ONE of them must make full restitution, if the others cannot or will not do their share.—He who has done grievous damage and refuses to make reparation, although he could do so, cannot be absolved.

If you are in doubt as to the duty of restoring, or making compensation, ask and follow the advice of your confessor. He will also tell you how to make compensation without betraying yourself.

Application.—Never take the least thing, not even from your parents; for "he who begins with small, will end with large thefts." "Ill-gotten goods never prosper." "Woe to him that buildeth up his house by in-

justice, . . . that will oppress his friend without cause, and will not pay him his wages" (Jerem. 22 : 13).

"Give every one his due."

NOTE.—Amongst the sins against the Fifth, Sixth, and Seventh Commandments there are FOUR that cry to God for vengeance even in this life, against those who have committed them, as a warning example to others: 1, WILFUL MURDER; 2, the SIN OF SODOM; 3, the OPPRESSION OF THE POOR; 4, DEFRAUDING LABORERS OF THEIR WAGES. They are called the four sins that cry to heaven for vengeance

EIGHTH COMMANDMENT OF GOD.

"THOU SHALT NOT LIE, NOR INJURE THE GOOD NAME OF THY NEIGHBOR."

262. When do we tell a lie ?

We tell a lie, when, with the wish to deceive others, we :

1. Say what is not true ; (Lying in words.)
2. Pretend to be better than we are. (Lying in deeds—hypocrisy.)

1. "The devil . . . is a liar and the father thereof" (John 8 : 44). "A lie is a foul blot in a man" (Ecclus. 20 : 26). "Lying lips are an abomination to the Lord" (Prov. 12 : 22).—Giezi, Ananias, and Saphira.—Lying is generally a venial sin. Not only lies that do harm, but lies of excuse, and jocose lies are sinful. It is most especially sinful to tell a lie when bearing witness in a court of justice. (FALSE TESTIMONY.)

2. "Woe to you Scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness" (Matt. 23 : 27). Herod acted the part of a hypocrite by pretending that he wished to adore the child Jesus.—The flatterer is mostly a liar and a hypocrite.

263. When do we injure the good name of our neighbor in thought ?

We injure the good name of our neighbor in THOUGHT when, without reason, we :

1. Wilfully suspect him of evil ; (False suspicion.)
2. Wilfully judge him guilty of evil. (Rash judgment.)

1. The friends of Job. Simon the Pharisee.

2. "Judge not, that you may not be judged" (Matt. 7 : 1).

264. How do we injure the good name of our neighbor in words?

We injure the good name of our neighbor **IN WORDS**, when, without reason, we :

1. Make his hidden faults known to others ; (Detraction.)

2. Accuse him of evil that he has not done ; (Slander.)

3. Tell him what others have said against him ; (Tale-bearing.)

4. Insult or revile him. (Abuse.)

1. "The detractor is the abomination of men" (Prov. 24:9). It is not only lawful, but a positive duty to make the faults of others known, **WHEN** it is necessary, or **ALMOST** necessary, (1) for their correction, and (2) to prevent a greater evil.—This knowledge, however, should be communicated **ONLY TO THOSE** who can correct them, or are in danger of being wronged.

2. "If a serpent bite in silence, he is nothing better than backbiteth secretly" (Eccl. 10:11). The wife of Potiphar.—He who **EXAGGERATES** real faults, says of his neighbor evil that he has not done.

3. "The whisperer and the double-tongued is accursed : for he hath troubled many that were at peace" (Ecclus. 28:15).

4. Semei insults David.—God has given superiors the right to rebuke in public for public faults those who are under them, and to put them to shame, in order to punish or correct them, and warn others.

265. How do we injure the good name of our neighbor in deeds?

We injure the good name of our neighbor **IN DEEDS** when we treat him with contempt.

By refusing the ordinary acts of politeness, contemptuous laughter, spitting, etc.—Our Saviour during the night of His trial.

He who causes others to speak evil of their neighbors by listening to and questioning them, etc., sins against this commandment. See the nine accessory sins, Question 244.

"Hedge in thy ears with thorns, hear not a wicked tongue" (Ecclus. 28:28).

"The north wind driveth away rain, so doth a sad countenance a backbiting tongue" (Prov. 25:23).

266. What must he do who has injured the good name of his neighbor?

He who has injured the good name of his neighbor must :

1. Restore it ;

2. Repair whatever injury he may have done and foreseen.

As far as he can : the detractor must excuse him whose hidden faults he has made known, or praise him so that others again think well of him ; the slanderer must take back what he has said : as

“What I lately said of N. N. is not so, and I now know for sure that he is innocent”; the tale-bearer must restore peace; he who has abused his neighbor in words must ask pardon, or at least show that he now esteems him. He who has taken away the good name of his neighbor in presence of several witnesses must restore it in presence of all.—Many a man has lost his bread, because evil things have been said of him without sufficient reason.—He who has seriously wronged his neighbor and refuses to repair the injury, though he could do so, cannot be forgiven.

Application.—“In the multitude of words there shall not want sin: but he that refraineth his lips is most wise” (Prov. 10 : 19). “So the tongue also is a little member, and boasteth great things. Behold how small a fire what a great wood it kindleth” (James 3 : 5).

Never tell a lie; be always sincere; never speak uncharitably. “And why seest thou the mote that is in thy brother’s eye; and seest not the beam that is in thy own eye?” (Matt. 7 : 3.) Never induce others, by listening, questioning, or showing approval, to detract or slander. “A good name is better than great riches” (Prov. 22 : 1). Only he who has a good name can work with advantage for his fellow men. Therefore, care for your own good name. “If any man offend not in word: the same is a perfect man” (James 3 : 2).

TENTH COMMANDMENT OF GOD.

“THOU SHALT NOT COVET MONEY AND POSSESSIONS, HONOR AND PRAISE.”

267. When do we covet money and possessions?

We covet money and possessions when we:

1. Desire them too much; (**Covetousness, avarice.**)
2. Desire to obtain them unlawfully. (**Coveting the goods of others.**)

1. “He who loves money setteth even his own soul for sale” (Ecclus. 10 : 10). “For they that will become rich fall into temptation, and into the snare of the devil” (1 Tim. 6 : 9). “Let your manners be without covetousness” (Heb. 13 : 5).—Judas.

He sins by **AVARICE** who, from love of money, or of the display connected with it, or to gratify base passion, always wants to have more wealth. He is a **MISER** who, from love of money, refuses to spend it. A father who strives to become wealthy, in order to support himself and his family according to his station in life, and to leave wealth to his children, is not avaricious; nor is it miserly to be thrifty and to avoid squandering.

2. He also sins who wishes to injure his neighbor’s property.

268. When do we covet honor and praise?

We covet honor and praise when we desire them too much or beyond our deserts. (**Ambition, vainglory.**)

AMBITION : The undue desire of high office, honor, and power ; always wanting to be at the head, etc.—**VAINGLORY** : Constantly speaking of one's self in order to be admired ; doing good only when others see or hear of it.—A child or student who seeks distinction by solid knowledge and true piety, in order to please God, is not ambitious ; nor is it vainglory to seek a good reputation in order to work for the honor of God.

269. What is the chief source of ambition and vainglory ?

Ambition and vainglory chiefly come from taking too much delight in our real good qualities, or thinking ourselves better than we are. (**Pride, vanity.**)

1. "What hast thou, that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it?" (1 Cor. 4 : 7.)

It is not pride to acknowledge and rejoice in our good qualities, if we give due honor to God from whom all good comes, and do not look down on others with contempt. The Blessed Virgin Mary acted in that way : **Magnificat**.

2. "If any man think himself to be something, whereas he is nothing, he deceiveth himself" (Gal. 6 : 3). "Pride is hateful before God and men" (Ecclus. 10 : 7). Lucifer, Eve, Nabuchodonosor.

PRIDE refers more to talent, riches, high office, virtues, etc., **VANITY** to good looks, clothes, etc., the wish to be fashionable. The **HAUGHTY MAN** exalts himself above others, looks down with contempt on them, and boasts of his own excellence. Goliath, the Pharisee in the Temple.

ALL sins originate in **PRIDE**, for "PRIDE is the beginning of ALL sin" (Ecclus. 10 : 15) especially of obstinacy, disobedience, resistance to parents and superiors, heresy, infidelity, rebellion against God. **DIA-BOLIC PRIDE**.

Application.—Give every one his due. "Be contented with such things as you have" (Heb. 13 : 5). "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5 : 3). "Learn of Me, because I am meek and humble of heart" (Matt. 11 : 29).

In the **NINTH AND TENTH COMMANDMENTS** GOD FORBIDS THE THREE-FOLD CONCUISCENCE : THAT OF THE FLESH, THAT OF THE EYES, AND THAT OF THE PRIDE OF LIFE.

NOTE.—Amongst the sins against the Ten Commandments there are **SEVEN** from which most others spring : 1, **PRIDE** (ambition and vainglory) ; 2, **COVETOUSNESS** ; 3, **LUST** ; 4, **ENVY** ; 5, **GLUTTONY** ; 6, **ANGER** ; 7, **SLOTH**. Therefore they are called **CAPITAL SINS** ; not as if every sin of pride, etc., were a mortal sin, but because they are the sources from which all sins, venial as well as mortal, flow. If we except the sin of lust, the sins which flow from them are often only venial. They are also and more rightly called **BESSETTING SINS**, or **FAULTS OF CHARACTER**, because they are lasting evil inclinations or dispositions, as virtues are

lasting inclinations, dispositions to good. He who frequently gives way to these evil inclinations, and has thus acquired a habit of sin, is called VICIOUS. Every one must strive to know HIS besetting sin, the one that leads to so many other sins, and fight against it.

OF ALL DUTIES ENJOINED UPON US BY THE TEN COMMANDMENTS, THE MOST IMPORTANT IS THE LOVE OF GOD AND OF OUR NEIGHBOR. Christ says of the love of God: "This is the greatest and first commandment" (Matt. 22: 38), that is to say, the weightiest and most excellent; and of the love of our neighbor: "And the second is like to this" (Matt. 22: 39). He means that it is of equal importance.

2. COMMANDMENTS OF THE CHURCH.

FIRST AND SECOND COMMANDMENTS OF THE CHURCH.

"THOU SHALT KEEP THE HOLYDAYS OF OBLIGATION IN THE SAME WAY AS THE SUNDAY."—"THOU SHALT HEAR MASS ON ALL SUNDAYS AND ON HOLYDAYS OF OBLIGATION."

(See the third commandment of God.)

THIRD COMMANDMENT OF THE CHURCH.

"THOU SHALT KEEP THE DAYS OF FASTING AND OF ABSTINENCE."

270. What is meant by days of fasting?

Days of fasting are those days on which we are allowed to take only one full meal in the day.

The full meal should not be taken before eleven A.M. A cup of coffee with a little bread is allowed for breakfast, and for supper (collation) the fourth part of a full meal. The collation may also be taken at midday and the full meal in the evening. Any liquid that is not, strictly speaking, food, is allowed at any time in the day.

271. Which are the days of fasting?

The days of fasting are:

1. All week-days from Ash Wednesday to Easter; (Forty days of Lent.)
2. Three days about the beginning of each quarter of the year; (Ember days.)
3. The day before certain great feast days. (Vigils.)

The Ember days are the Wednesday, Friday, and Saturday after the third Sunday of Advent, after the first Sunday of Lent, after Pentecost, and after the feast of the Exaltation of the Cross (Sept. 14). Vigils are the days before Christmas, Easter, Pentecost, the Assumption of our Blessed Lady, and All Saints. In many dioceses there are more days of fasting, as for instance the Fridays in Advent. In regard to the days of fasting, follow the custom of the diocese in which you reside.

272. Who is obliged to fast ?

Every Catholic who is fully twenty-one years of age, and is not excused, is obliged to fast.

THE EXCUSED ARE : 1, the sick, the weak, and those who are recovering from illness ; 2, those who do hard work and cannot, if they fast, fulfil the duties of their state of life ; 3, those who are too poor to buy strengthening food for their chief meal ; 4, those who are in their sixtieth year and all who have passed it.

273. What is meant by days of abstinence ?

Days of abstinence are those days on which the use of flesh-meat is forbidden.

274. Which are the days of abstinence ?

The days of abstinence are :

1. All fast days ;
2. All Fridays of the year.

When Christmas falls on a Friday the use of flesh-meat is allowed.

All Saturdays in the year and the Sundays in Lent are by right days of abstinence. But with the sanction of the Pope, the bishops of the United States allow the use of flesh-meat on these days, and many others, once, or more than once, in the day, not only to those who need not fast, but also to those who must fast. Moreover, the bishops can give a special dispensation for the use of flesh-meat on other days of abstinence to workingmen and their families. Attend, therefore, to the Lenten regulations that are published each year before Lent. (LENTEN INDULT.)

275. Who is obliged to abstain ?

All Catholics who are fully seven years of age, and are not excused, are obliged to abstain.

THE EXCUSED ARE: 1, the sick, the weak, those who are recovering from illness to whom a conscientious doctor orders meat diet ; 2, those

whose health requires meat diet, or who cannot perform their duties without it; 3, the poor who live on the food given them; 4, servants, boarders, travellers, soldiers and sailors, to whom no other food is offered. Servants and boarders must, however, try to find another place, where they can keep the laws of the Church.—No one is allowed to take meat AND fish (including oysters) at the SAME MEAL on any fast day and on the Sundays in Lent.

If you are in doubt as to your obligation of fasting or abstaining, ask your pastor or confessor. He can dispense for good reason, and will tell you what to do.

Application.—Be exact in keeping the law of the Church, if you are obliged to abstain and fast. By doing so you follow the example of Jesus Christ and the saints, you do penance for your sins, and obtain grace to overcome the evil inclinations of the flesh. If you are lawfully dispensed, show your good will by doing other works of penance, attending the Lenten devotions, being kind to the poor, abstaining entirely or in part from alcoholic drinks and giving up luxuries. “Prayer is good with fasting and alms, more than to lay up treasures of gold” (Tob. 12 : 8).

FOURTH AND FIFTH COMMANDMENTS OF THE CHURCH.

“THOU SHALT GO TO CONFESSION AT LEAST ONCE A YEAR.”
“THOU SHALT RECEIVE HOLY COMMUNION AT LEAST ONCE A YEAR DURING EASTER TIME” (if possible in the parish church).

The time of Easter lasts in most dioceses from the first Sunday of Lent to Trinity Sunday. Follow the custom of the diocese in which you reside.—Those who are not able, or are not allowed, to receive the sacraments during Easter time, must do so afterwards as soon as possible. The sacraments must be received WORTHILY to fulfil the law of the Church.

276. How does the Church act toward those who do not fulfil their Easter duty?

The Church threatens to expel those who do not fulfil their Easter duty and to refuse them Christian burial.

Application.—“At least once a year,” says holy mother Church; that is, “you will remain my child if you receive the sacraments only once a year; but for the welfare of your soul I advise you to receive them oftener.” If possible go to Holy Communion once a month, and if you wish to go more frequently, ask and follow the advice of your confessor.

COMMANDMENTS OF THE CHURCH WHICH ARE OF ESPECIAL IMPORTANCE IN THE UNITED STATES.

1. "THOU SHALT SUPPORT CHURCH, SCHOOL, AND PASTOR ACCORD-
ING TO THY MEANS."

277. Why should we support Church, school, and pastor accord-
ing to our means?

We should support Church, school, and pastor accord-
ing to our means, because they cannot exist unless
Catholics support them.

"Know you not, that they who work in the holy place, eat the
things that are of the holy place: and they that serve the altar, partake
with the altar? So also the Lord ordained that they who preach the
gospel, should live by the gospel" (1 Cor. 9:13, 14).

Pew rent, school money, collections, etc.

2. "THOU SHALT NOT MARRY CONTRARY TO THE LAWS OF THE
CHURCH."

See the Sacrament of Matrimony, Questions 376, 377.

II. THE DUTIES OF A CHRISTIAN.

§ 1. "DECLINE FROM EVIL."

(Ps. 36:27.)

SIN.

278. What evil is meant from which we should decline?

The evil from which we should decline is sin.

279. What is sin?

Sin is an offence against God.

280. When do we commit sin?

We commit sin when we wilfully disobey God.

The sinner disobeys God by breaking the commandments of God or
of the Church.—Wilfully: when we know and think of what God has
commanded or forbidden, and still refuse to obey Him.

281. How do we commit sin?

We commit sin :

1. By evil thoughts and desires ; (Inwardly.)
2. By evil words and deeds ; (Outwardly.)
3. By not doing our duty. (Omission.)

282. When do we commit a grievous sin?

We commit a grievous sin when we wilfully disobey God in an important matter.

It is : 1. A great act of disobedience against God, the Supreme Lord. "Thou hast broken My yoke, thou hast burst My bonds, and thou saidst, I will not serve" (Jerem. 2 : 20).

2. A great act of ingratitude toward God, the most loving Father: "Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children and exalted them: but they have despised Me" (Is. 1 : 2).

3. A great act of disloyalty to Christ, our most loving Saviour: "If any man LOVE NOT Our Lord Jesus Christ, let him be anathema" (1 Cor. 16 : 22), how much more a traitor. Herein consists the malice of grievous sin. God shows how much He hates sin by the punishment of the fallen angels, and of our first parents, by the Passion and death of Jesus Christ, who had to suffer and die for our sins. Never forget that God is just and cannot punish sin beyond desert.

Therefore GRIEVOUS SIN CONSISTS IN DISOBEYING GOD: 1, IN AN IMPORTANT MATTER; 2, WITH CLEAR KNOWLEDGE OF THE EVIL; 3, WITH FULL AND FREE CONSENT OF THE WILL.

It is also called MORTAL SIN.

283. Why is grievous sin called mortal sin?

Grievous sin is called mortal sin, because it destroys the supernatural life of the soul and causes eternal death.

"Sin, when it is completed, begetteth death" (James 1 : 15).—Supernatural life is sanctifying grace, the life of grace; eternal death is eternal damnation.

284. What do we lose together with the loss of sanctifying grace?

With the loss of sanctifying grace we :

1. Cease to be children of God, and lose the right to heaven ;

2. Lose all the merit we have acquired.

1. He who dies in mortal sin is cast into hell.

2. When the sinner is converted, God graciously gives back with sanctifying grace all the merit lost by sin.

Mortal sin is often the cause of temporal misery. Cain, Judas.—Punishments sent by God: the deluge, Sodom.

285. What do we call smaller offences against God?

Smaller offences against God are called venial sins.

Venial, because it is easier for those who are in the state of grace to obtain pardon for them. Confession is not necessary. Pardon can be obtained by sincere contrition, or by good works done in the spirit of contrition: alms, fasting, prayer, hearing Mass, the use of holy water, etc. Holy Communion also remits venial sin.

286. When do we commit venial sin?

We commit venial sin when we wilfully disobey God in a less important matter, or not quite wilfully in a matter that is important.

In regard to chastity the matter is never small.—Not quite wilfully: either without *clear* knowledge of the evil, by mistaking, through no fault on our part, a mortal for a venial sin, or without full and free consent to what we know to be a mortal sin.

287. Why must we strive to avoid venial sin?

We must strive to avoid venial sin because it:

1. Offends God ;
2. Hinders many graces ;
3. Is the cause of temporal punishment ;
4. Gradually leads to mortal sin.

God did not allow Moses to enter the Promised Land. Purgatory.—“He that contemneth small things, shall fall by little and little” (Ecclus. 19:1).—Judas made nothing of small thefts.

Therefore there are **two kinds of sin**: MORTAL and VENIAL. Holy Scripture compares some with the beam, others with the mote (Matt. 7:3).

288. What must we do to avoid falling into sin?

To avoid falling into sin we must:

1. Carefully shun the occasions of sin ;
2. Resist temptation from the very outset ;
3. Follow the voice of conscience.

289. What is meant by occasions of sin?

Occasions of sin are things, persons, or places that entice to sin.

As to what leads to sins against faith, see Question 182; against chastity, Question 256. Saloons entice many to intemperance, cards to cheating and cursing.

290. What is meant by the proximate occasion of sin?

The proximate occasion of sin is one that will **MOST PROBABLY** lead to mortal sin.

He who does not avoid such an occasion or will not avoid it, sins mortally and cannot be absolved. If it is impossible to give it up at once, ask your confessor what to do.

Other occasions that do not lead so probably to mortal sin are called **REMOTE** occasions. Shun them as well as you can.

291. What are temptations?

Temptations are thoughts and feelings that entice to sin.

A temptation is not in itself a sin, it becomes a sin if you take wilful pleasure in it, or do not resist it. Do so at once, as you would at once cast off a spark of fire that falls on your clothing.

292. Whence do temptations come?

Temptations come from the devil, or the world, or our own evil inclinations.

Our evil inclinations, that come from original sin, are not in themselves sinful, but they lead to mortal or venial sin, if we yield to them. —There are chiefly seven evil inclinations which lead to these seven capital or deadly sins.—Avarice (concupiscence of the eyes); impurity and intemperance (concupiscence of the flesh); ambition (pride of life) are called the **THREEFOLD CONUPISCENCE**.

293. Why does God allow us to be tempted?

God allows us to be tempted that we may:

1. Know and feel how weak we are, and seek God's help;

2. Reap merit for heaven.

1. "God resisteth the proud and giveth grace to the humble" (James 4:6).

2. "Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life" (James 1:12). "God will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it" (1 Cor. 10:13). But this promise is not made to those who cause temptation through their own fault.

294. How do we overcome temptation ?

We overcome temptation by a short prayer and by turning our thoughts at once to other things.

How to overcome temptation against chastity, see Question 258. If you are tempted against faith, or to despair, or to hatred of God, make acts of Faith, Hope, and Charity. When tempted to impatience, anger, etc., try to be patient, peaceful, however hard it may be. In one word, do just the contrary of what you are tempted to do.

295. When do we follow the voice of conscience ?

We follow the voice of conscience when we do what we think to be the Will of God.

It is not a sin to do something forbidden which, through NO FAULT of OUR OWN, we think to be allowed.

296. What does our conscience do for us ?

1. Our conscience tells us what to do and what not to do ;

2. It urges us to do what is good and to avoid what is evil ;

3. It rewards us for doing what is good, and punishes us for doing what is evil.

Peace of mind and joy of heart, or unrest and fear (pangs of conscience):—A good or a bad conscience. A conscientious or unscrupulous man.—Because, when God made us, He gave us understanding and thus endowed us with the power to distinguish between good and evil, the voice of conscience is called the voice of God within us.

Application.—"My son," said the blind Tobias, "all the days of thy life have God in thy mind, and take heed thou never consent to sin. . . . We lead indeed a poor life, but we shall have many good things, if we fear God and depart from ALL sin, and do that which is good" (Tob. 4:6, 23). Shun the occasion of sin: "He that loveth danger shall perish in it" (Ecclus. 3:27.) "Watch ye, and pray that ye enter not into temptation" (Matt. 26:41). Say devoutly, "Lead us not into temptation." Obey your conscience, for it is the voice of God.

§ 2. "DO GOOD."

(Ps. 36 : 27.)

GOOD AND MERITORIOUS WORKS.

If from a natural feeling of pity you give alms or tend a sick person, if from a natural sense of justice you pay your debts and do not steal, if you keep sober from a natural love of temperance, you do what is not contrary to, but according to the will of God, you perform a good work,

but one that is ONLY NATURALLY good. We are not speaking here of such works that are only naturally good but of no value for heaven. The good works we are speaking of are only those that lead to eternal salvation, that is to say, SUPERNATURAL WORKS.

297. What are good works ?

Good works are those that lead to eternal salvation.

298. When does a good work lead to eternal salvation ?

A good work leads to eternal salvation when it :

1. Is according to the will of God ;
2. Springs from faith ;
3. Is performed with the help of God's grace.

A work springs from faith, when we do it because faith teaches that God has commanded or recommended it, and that it leads to eternal salvation. The motives which faith teaches are called SUPERNATURAL motives. Those that do not come from faith are NATURAL motives.

299. Who can perform good works ?

Every one, even the sinner, can perform good works.

Indeed the sinner MUST perform good works in order to be forgiven ; he must believe, pray, have true contrition, etc. The more good works he does, the sooner he will obtain pardon. Once the sinner gives up prayer, etc., he is on the direct road to hell. The Holy Ghost gives the sinner the grace of assistance.

300. What may the sinner expect from God for his good works ?

For his good works the sinner may EXPECT from God the grace of conversion.

Holy Scripture recommends almsgiving. "Wherefore, O king, redeem thou thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps [God] will forgive thy offences" (Dan. 4 24).—For such good works God also grants temporal favors and turns aside temporal punishments: the Ninivites. "And he [Manasses] entreated Him, and besought Him earnestly: and [God] heard his prayer" (2 Par. 33: 13).

301. What may the just hope to obtain from God for their good works ?

For their good works the just may HOPE to be rewarded by God. (Meritorious works.)

In the state of grace we are united with Christ, as the branches with the vine (John 15: 5), and not only capable of receiving, but worthy of the reward that God has promised through the merits of Jesus Christ.

302. What reward has God promised the just for their good works?

For their good works, God has promised the just :

1. More abundant graces on earth ;
2. Greater joy in heaven.

1. " For to every one that hath shall be given, and he shall abound " (Matt. 25 : 29).

2. " Be glad and rejoice, for your reward is very great in heaven " (Matt. 5 : 12).

God has not left it to the free choice of the just to perform good works or not, in order to acquire merit: they **MUST** perform good works.

303. Why must the just perform good works?

The just must perform good works :

1. To merit heaven ;
2. To abide in grace.

1. Children who die after baptism receive heaven as a gift or inheritance; those who have come to the use of reason are to receive it not only as a gift, that comes to them as children of God through the grace of Jesus Christ, but also as a reward that is to be merited, as a crown to be won, a prize to be struggled for. " Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire " (Matt. 7 : 19).

2. " Wherefore, brethren, labor the more that by good works you may make sure your calling and election: for doing these things, you shall not sin at any time " (2 Pet. 1 : 10.)—He who is not fervent in doing good works, and only does what is strictly commanded, will soon grow lukewarm and easily fall into mortal sin.

304. What are the chief good works we should perform ?

The chief good works we should perform are those that are prescribed by the commandments of God and the Church.

" If thou wilt enter into life, keep the commandments " (Matt. 19 : 17).—The duties of our state of life.—It is a good work to resist temptation.

305. What good works are especially recommended in Holy Scripture ?

Holy Scripture chiefly recommends : prayer, fasting, and alms-deeds.

Prayer : all that belongs to the worship of God ; fasting : all works of penance ; alms-deeds : the corporal and spiritual works of mercy.

God rewards the most trifling good works: " the cup of cold water " (Matt. 10 : 42), " the widow's mite " (Mark 12 : 43).

But no one can perform works of piety all day long. The father must work from morning to evening away from home, the mother works in the house, the children must learn their lessons, read, write, and play, every one must eat, drink, and sleep. Are all these occupations of no value for heaven?

306. Will the just be rewarded for their ordinary, daily work ?

The just will be rewarded for their ordinary, daily work, when they do it because it is the will of God. (Good intention.)

The good intention changes dross into gold. "Whether you eat or drink, or whatsoever else you do: do all to the glory of God" (1 Cor. 10: 31).

307. How can we make a good intention ?

We can make a good intention by saying: "O my God, to Thee I offer up all my thoughts, words, and actions," or "Everything in honor of God."

He who earnestly strives to avoid sin and to keep the commandments, in order to gain heaven, has a good intention in all his actions, even without the use of these prayers. Still it is better to make and renew these or similar acts of the good intention.

308. When is it advisable to make the good intention ?

It is advisable to make the good intention every morning, and to renew it before all important undertakings and when we are in trouble.

Application.—Keep in the state of grace in order to be sure of an eternal reward for your good works. Should you have lost it, hasten to obtain it again by a good confession, and, till that is possible, by an act of perfect contrition. Be zealous in performing good works, for: "Every man shall receive his own reward, according to his own labor" (1 Cor. 3 : 8). By making the good intention you fulfil Our Lord's command to pray without ceasing (Luke 18 : 1).

§ 3. "HE THAT IS JUST, LET HIM BE JUSTIFIED STILL."
(Apoc. 22 : 11.)

CHRISTIAN VIRTUES.

309. How can the just be still more justified ?

The just are still more justified by following their supernatural inclinations to perform good works. (Christian virtues.)

310. What are Christian virtues ?

Christian virtues are gifts of the Holy Ghost that enable and incline the soul to perform good works with **CONSTANCY**.

311. Which are the chief Christian virtues ?

The chief Christian virtues are Faith, Hope, and Charity.

312. What is the virtue of Faith ?

Faith is the virtue that makes the soul inclined to believe in God.

313. What is the virtue of Hope ?

Hope is the virtue that makes the soul inclined to hope in God.

314. What is the virtue of Charity ?

Charity is the virtue that makes the soul inclined to love God and our neighbor.

The love of God and of our neighbor is one and the same virtue.

315. What do we call the virtues of Faith, Hope, and Charity ?

The virtues of Faith, Hope, and Charity are called divine or theological virtues.

They are called DIVINE virtues :

1. Because we believe in God, hope in God, and love God.

2. Because God's infinite perfection is our motive for believing in Him, hoping in Him, and loving Him.

The symbols of Faith, Hope, and Charity are the cross, the anchor, and the heart.—The greatest of these virtues is charity (1 Cor. 13 : 13). It remains in heaven.

316. When should we make acts of Faith, Hope, and Charity ?

We should often make acts of Faith, Hope, and Charity, but especially in grievous temptation against these virtues, in danger of life, and at the hour of death.

317. How can we make brief acts of Faith, Hope, and Charity ?

We can make brief acts of Faith, Hope, and Charity in the following manner :

O my God, I believe all Thou hast revealed, because Thou art truthful ;

O my God, I hope to obtain all Thou hast promised, because Thou art faithful ;

O my God, I love Thee above all things, because Thou art infinitely worthy of love.

They can be made more fully, as follows :

Faith : O my God, I BELIEVE in Thee.—I firmly hold as true all that Thou hast revealed and taught me to believe through the Catholic Church, because Thou, O God, who canst neither deceive nor be deceived, hast revealed it.—Increase my Faith.

Hope : O my God, I HOPE in Thee.—I long for everlasting happiness, the forgiveness of my sins and all the graces necessary to obtain it, and firmly trust to receive these priceless blessings, because Thou, the Al-

mighty, infinitely good, and faithful God, hast promised them through the merits of Jesus Christ. Help me to work faithfully with Thy grace. Strengthen my hope.

Charity: O my God, I LOVE Thee above all things. From my whole heart do I consecrate myself entirely to Thee, because I have received and hope still to receive so many favors and graces from Thee. But most of all do I consecrate myself to Thee, because Thy Divine Son has suffered so much for me, and Thou, my most loving Father, art infinitely worthy of all love. Help me to keep Thy commandments, that I may be united with Thee in heaven. For Thy sake do I love my neighbor as myself, my friends, and my enemies. In flame my love.

Besides the theological virtues there are also others.

318. To what good works do the other virtues make us inclined?

The other virtues make us inclined to lead a good moral life. (**Moral virtues.**)

Good or bad morals. A moral or an immoral man.

319. What are the most important moral virtues?

The most important moral virtues are Prudence, Justice, Temperance, and Fortitude.

“Temperance, and prudence, and justice, and fortitude, are such things as men can have nothing more profitable in life” (Wisd. 8 : 7).

They are called **CARDINAL VIRTUES** (*cardo*, a hinge), because our moral conduct moves, as it were, on these virtues as a door on its hinge.

320. What is the virtue of Prudence?

Prudence is the virtue that makes it easy to know what is truly good.

“Prove what is the good, and the acceptable, and the perfect will of God” (Rom. 12 : 2).

321. What is the virtue of Justice?

Justice is the virtue that makes us inclined to give to each one what belongs to him.

“Render therefore to Cæsar the things that are Cæsar’s, and to God, the things that are God’s” (Matt. 22 : 21).

322. What is the virtue of Temperance?

Temperance is the virtue that keeps us from all excess in the enjoyment of lawful pleasure.

“Follow not in thy strength the desires of thy heart” (Ecclus. 5 : 2).

323. What is the virtue of Fortitude?

Fortitude is the virtue that makes us strong in doing good, so that no hardship and persecution can deter us from it.

The seven Machabees and their mother. Many martyrs.

Prudence is a virtue of the MIND, the other three are virtues of the WILL.

The virtue that inclines us to pay due worship to God, because it is right and proper to do so, is the virtue of RELIGION.

To the SEVEN EVIL INCLINATIONS THAT LEAD TO THE DEADLY SINS THESE SEVEN MORAL VIRTUES ARE OPPOSED :

1, To pride, HUMILITY. (The publican in the Temple ; the Roman centurion ; Zacheus ; St. Peter, when Christ washed his feet.) 2, To covetousness, LIBERALITY. (Tobias ; St. Elizabeth of Hungary.) 3, To lust, CHASTITY. (Joseph of Egypt ; Susanna ; St. John ; St. Aloysius.) 4, To envy, BROTHERLY LOVE. (Abraham towards Lot.) 5, To gluttony, TEMPERANCE IN EATING AND DRINKING. (Daniel and his friends.) 6, To anger, MEEKNESS. (David towards Saul and Absalom.) 7, To sloth, ZEAL IN THE SERVICE OF GOD. (The Apostles ; St. Francis Xavier.)

CHRIST RECOMMENDS OTHER VIRTUES IN THE **Eight Beatitudes** (Matt. 5 : 3-10).

1. Blessed are the poor in spirit, for theirs is the kingdom of heaven.
2. Blessed are the meek, for they shall possess the land.
3. Blessed are they that mourn, for they shall be comforted.
4. Blessed are they that hunger and thirst after justice, for they shall have their fill.
5. Blessed are the merciful, for they shall obtain mercy.
6. Blessed are the clean of heart, for they shall see God.
7. Blessed are the peace-makers, for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven (Matt. 5 : 3-10).

Christ tells those who practise these virtues to rejoice even here on earth, for great shall be their reward in heaven.

Therefore there are two classes of virtues, DIVINE and MORAL. The first class is the highest, because God is the IMMEDIATE object and motive of these virtues.

324. When are we truly virtuous ?

We are truly virtuous when we constantly do what is right.

325. How do we grow virtuous ?

We grow virtuous by always striving to do what is right.

“To do what is right ;” that is, to do the good works to which the different virtues make us inclined.

Practice makes perfect and makes the work easy. In regard to the Divine virtues the ease in doing what is right can be gained only by the practice of supernatural virtue ; whilst in regard to the moral virtues, this ease can also be gained by practising these virtues from natural motives. The NATURAL virtues acquired in this last way are good, but not meritorious for heaven.

Application.—In order to grow virtuous always resist your evil inclinations. Ask the Holy Ghost to help you in your struggles, that you may gain the crown of eternal life.

§ 4. “BE YOU THEREFORE PERFECT, AS ALSO YOUR HEAVENLY FATHER IS PERFECT.” (Matt. 5 : 48.)

CHRISTIAN PERFECTION.

326. When are the just perfect ?

The just are perfect when they constantly act OUT OF LOVE OF GOD.

Constantly, even when they practise any other virtue. “For what have I in heaven ? and besides Thee, what do I desire upon earth ? . . . Thou art the God of my heart, and the God that is my portion forever” (Ps. 72 : 25, 26). The commandment of the love of God.

327. How can the just become perfect ?

The just can become perfect by :

1. Avoiding venial sin, as far as possible ;
2. Denying themselves, even in lawful things ;
3. Always striving to act from the love of God ;
4. Praying diligently and often going to the sacraments.

In this manner EVERY ONE can obtain the perfection of HIS STATE OF LIFE. As the love of God, so has perfection various degrees. see Question 191. The lowest is necessary for salvation. To the higher degrees we are invited by Christ.

328. What is the most powerful means to perfection ?

The MOST POWERFUL means to perfection is, for THE LOVE OF CHRIST, to renounce all worldly goods, to lead a life of virginity, to be obedient to a spiritual superior. (Evangelical counsels.)

329. Which are the evangelical counsels ?

The evangelical counsels are :

1. Voluntary poverty ;
2. Perpetual chastity ;
3. Perfect obedience to a spiritual superior.

COUNSELS, because they are not commanded ; EVANGELICAL, because they are mentioned by the evangelists in the gospel (Matt. 19 : 21).

330. Who must keep the evangelical counsels?

Those who have taken special vows to do so must keep the evangelical counsels.

Religious bind themselves by three vows, secular priests by the vow of chastity. Because the life of a religious offers the most powerful means to attain perfection it is called the **STATE OF PERFECTION**. The Religious Orders in the Catholic Church.

331. Who should become a priest or religious?

Only those should become priests or religious who are convinced of being called to that state of life by Almighty God. (*Vocation.*)

“You have not chosen Me, but I have chosen you” (John 15 : 16). Young people living in the world should be careful not to take a vow of chastity or virginity without leave of their confessor.

Application.—In order to attain the perfection of our state of life, we must always look to the example of Jesus Christ, and for love of Him imitate His virtues. In other words, we must follow Christ. “If any man will come after Me, let him deny himself, and take up his cross daily and follow Me” (Luke 9 : 23). We shall best obtain the necessary graces for the following of Christ by prayer to the Sacred Heart of Jesus, through the intercession of our Blessed Lady and the saints, who have followed His example.

THIRD PART.

THE SACRAMENTS.

Smoke is a sign of fire, laughter of joy. They are outward signs of these things, because they remind us of them. Dark clouds are not only signs of rain, but they contain it; it falls from them to the earth; they effect, they produce it, they are effective, productive signs of rain. Thus also any word or action that is a sign of inward grace, or that contains and produces it, is an effective sign of grace. God alone can produce inward grace by an outward sign. Jesus Christ the Son of God has instituted seven such outward and effective signs of grace, called sacraments, which are to last till the end of time. Christ has entrusted these solely to the Catholic Church and to no other authority on earth.

32. What is a sacrament?

A sacrament is an outward sign, instituted by Jesus Christ, to produce inward grace.

THREE THINGS ARE REQUIRED FOR A SACRAMENT: 1, THE OUTWARD SIGN; 2, THE INWARD GRACE; 3, THE INSTITUTION OF JESUS CHRIST.

33. What sacraments did Christ institute?

Christ instituted seven sacraments: 1. Baptism; 2. Confirmation; 3. Holy Eucharist; 4. Penance; 5. Extreme Unction; 6. Holy Orders; 7. Matrimony.

34. What must we do to obtain the grace of the sacraments?

To obtain the grace of the sacraments, we must receive them with due preparation. (Worthily.)

Christ Himself has pointed out what preparation is required for the different sacraments.

35. What sin does he commit who receives a sacrament unworthily?

He who receives a sacrament unworthily commits a grievous sin of sacrilege.

36. What sacraments can be received only once?

The Sacraments of Baptism, Confirmation, and Holy Orders can be received only once.

This is because they impart to the soul a special dignity that cannot be lost, and imprint a sign of this dignity that cannot be taken away. The sacraments are always valid, whether he who administers them is worthy or not, if he only says and does what Christ has ordered. The ceremonies which the Church uses in the administration of the sacraments are to remind us of the graces that the sacraments produce, and to prepare us for them. Moreover, they tend to raise the devotion and reverence of the faithful. The sacraments are VALID without these ceremonies.

Application.—Never profane the sacraments by receiving them unworthily. Thank Jesus Christ for having done so much for us.

1. BAPTISM.

337. What is the outward sign in the Sacrament of Baptism ?

The outward sign consists in pouring natural water on the head of him who receives the sacrament and at the same time pronouncing the words : “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.” (**Baptism of water.**)

With the words : “Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (Matt. 28 : 19), Christ commanded the apostles to baptize.—The Church prescribes the use of baptismal water that must be poured three times on the head of him who receives the sacrament. In case of necessity holy water or any natural water can be used.

338. What are the effects of Baptism in the soul ?

The Sacrament of Baptism :

1. Cleanses the soul from all sin and all punishment due to sin ;
2. Gives it the supernatural life of grace ;
3. Imprints in it a characteristic sign ;
4. Gives special graces to lead a good Christian life.

“But you are washed, but you are sanctified, but you are justified in the name of Our Lord Jesus Christ, and in the Spirit of our God” (1 Cor. 6 : 11).

The sacrament of regeneration.—Types of Baptism : the passage of the Red Sea and of the Jordan, the baptism of St. John, the pool of Bethsaida.

Together with sanctifying grace the soul receives all the Christian virtues and the seven gifts of the Holy Ghost.

339. What characteristic sign does Baptism imprint in the soul ?

Baptism imprints in the soul the character of a member of Christ and of His Church.

Baptism is the gate of the Church.

Baptism IS THEREFORE THE SACRAMENT IN WHICH, BY WATER AND THE WORDS OF CHRIST, WE ARE CLEANSSED FROM ALL SIN, RECEIVE THE SUPERNATURAL LIFE OF GRACE, AND ARE MADE MEMBERS OF CHRIST AND OF HIS CHURCH.

Some consequences of original sin, such as death, suffering, and our evil inclinations, are not taken away, but remain as a means to gain merit for heaven.

He who HAS COME TO THE USE OF REASON before receiving Baptism must be sorry for all his mortal sins. [Imperfect contrition.] Without contrition he would receive Baptism validly, but unworthily; he would receive the sign, but not the grace of the sacrament. In order to obtain the grace he must make a good confession, and accuse himself of his sacrilege. He who desires the full effect of the sacrament, the forgiveness of ALL temporal punishment due to sin, must be sorry for ALL his venial sins.

Baptism is the FIRST and MOST NECESSARY sacrament.

340. Why is Baptism the first sacrament ?

Baptism is the first sacrament, because no other sacrament can be received before Baptism.

Even if a heathen had made an act of perfect contrition, and were thus in the state of grace, he could not receive Confirmation, etc. He would not have the characteristic sign, which is only given by the BAPTISM OF WATER.

341. Why is Baptism the most necessary sacrament ?

Baptism is the most necessary sacrament, because no one can be saved without it.

Christ says : " Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven " (John 3 : 5).

If a heathen or Jew, etc., cannot receive Baptism, he can be saved by an act of perfect contrition or perfect love of God. Such an act necessarily includes the desire to do all that Christ demands for salvation, and consequently the wish to be baptized, as soon as its necessity is known, and opportunity given. This is the so-called BAPTISM OF DESIRE. It also remits a part of the temporal punishment due to sin. If that heathen or Jew were forced by those who hate Christ to shed his blood for the faith, and he should willingly accept death, he would at once enter heaven, even though his contrition were only imperfect. Martyrdom for the faith is therefore called the BAPTISM OF BLOOD. Neither the Baptism of desire nor that of blood imprint the character of Christ in the soul.

342. Who can baptize validly ?

Any one can baptize validly.

The sacrament is valid when he who baptizes : 1, carefully observes all that is necessary for Baptism ; 2, intends really to baptize, that is, to do what the Church does or what Christ has instituted.

343. Who has the right to baptize ?

Except in case of necessity, the parish priest alone or his representative has the right to baptize.

In case of necessity any one can give PRIVATE BAPTISM. Take holy water or ordinary water, pour it on the head of the person to be baptized, and WHILE YOU ARE POURING it say the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

SOLEMN BAPTISM is given only in the Church.

344. What must he who receives Baptism promise God ?

He who receives Baptism must promise :

1. To renounce Satan and sin ;
2. To profess his faith steadfastly and to live up to it. (Baptismal vows : they are not real vows, but promises.)

345. Through whom does he who receives Baptism make his baptismal vows ?

He who receives Baptism makes his baptismal vows through his sponsors.

The sponsors become spiritually related to him and to his parents. (SPIRITUAL RELATIONSHIP.)

346. What duties do the sponsors take upon themselves ?

The sponsors oblige themselves to see to the Catholic education of the child, if the parents cannot or will not do so.

For this reason the sponsors must be practical Catholics.

Parents should bring their children to Baptism as soon as possible, not later than the first Sunday after the child's birth.

THE CEREMONIES OF SOLEMN BAPTISM IN THE CHURCH.

BEFORE BAPTISM.—(1) The so-called catechism : "What do you ask of the Church of God ?" etc. ; (2) the priest breathes three times on the face of the child to show that Satan is about to be driven out by the Holy Ghost ; (3) he touches the child repeatedly with his hand, to indicate the power and protection of God ; (4) he gives it some grains of salt, to signify the heavenly wisdom which is to keep the soul free from the foulness of sin ; (5) he breaks the power of Satan by repeated exorcisms ; (6) he lays his stole, the sign of priestly power, on the

child and leads it into the church, whilst he and the sponsors recite the Apostles' Creed and the Lord's Prayer; (7) he touches ears and nostrils with saliva (Mark 7 : 33), to signify that the spiritual sense should always be open to the teachings of faith; (8) in the name of the child the sponsors renounce Satan, his works and his pomps; (9) the priest anoints breast and shoulders with holy oil as a sign of the strength given in Baptism to bear the yoke of Christ; (10) then follows the profession of faith. The child is repeatedly blessed with the sign of the cross, to show that all blessing comes from the cross and that the devil flees from it.

Just before Baptism the name of the saint under whose protection the child is placed is finally given. It is shameful for Catholic parents to omit the name of a saint and give their children other names.

AFTER BAPTISM.—(1) The forehead is anointed with chrism, to show that the soul is now a temple of the Holy Ghost; (2) the child is covered with a white garment, to show that it should remain innocent till death; (3) a burning candle is given to it, to show that the light of its faith and of its good works should always shine before men, and that the light of Christ will shine upon it if it die in baptismal innocence.

Application.—Take good care to learn how to baptize, so that you know how to do it, if it ever should be necessary. Thank God for the great grace of Baptism. Keep the robe of innocence unsullied. On your name-day and the anniversary of your Baptism pray to the saint whose name you bear (patron saint). Often renew your baptismal vows. Pray for all poor heathens. The Association of the Holy Childhood, the Society for the Propagation of the Faith,

2. CONFIRMATION.

To confirm means to strengthen, to make firm and strong.

347. What is the outward sign in the Sacrament of Confirmation?

The outward sign in the Sacrament of Confirmation consists in this, that the Bishop lays his hand on the head of the person whom he confirms, and whilst anointing the forehead with chrism in the form of the cross, uses the prescribed words: "I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

348. What effects does the Sacrament of Confirmation produce in the soul?

The Sacrament of Confirmation :

1. Increases sanctifying grace ;
2. Gives special graces of the Holy Ghost ;
3. Imprints the characteristic sign of a soldier of Christ.

“Increases :” therefore it supposes the state of grace, without which the sacrament would be received validly, but unworthily ; the character would be given, but not the graces of the sacrament. They can be obtained afterwards by a good confession, in which the sinner mentions the sacrilege he has committed.

349. What special graces does the Holy Ghost give in the Sacrament of Confirmation ?

The Holy Ghost gives strength to profess the faith steadfastly and to struggle manfully against the enemies of salvation.

Confirmation IS THEREFORE THE SACRAMENT IN WHICH ONE WHO IS BAPTIZED IS STRENGTHENED BY THE HOLY GHOST, THROUGH THE IMPOSITION OF HANDS, THE ANOINTING WITH CHRISM AND THE PRAYER OF THE BISHOP, TO PROFESS THE FAITH STEADFASTLY AND TO STRUGGLE MANFULLY AGAINST THE ENEMIES OF SALVATION.

The CHRISM is made of oil of olives and balsam, and is consecrated by the Bishop on Maundy Thursday. The ANOINTING WITH OIL signifies that he who is confirmed is inwardly strengthened for the struggle he will have to undergo ; the ANOINTING WITH BALSAM shows that he receives the grace (1) to be kept free from the foulness of sin, and (2) to spread the fragrance of virtue by a pious life. The IMPOSITION OF HANDS, when the Bishop makes the sign of the cross on the forehead, signifies that he who is confirmed receives (1) the dignity of a soldier of Christ, and (2) becomes the property of the Holy Ghost in a special manner. The Bishop makes the SIGN OF THE CROSS ON THE FOREHEAD to teach him (1) that he should never be ashamed of his crucified Saviour, but (2) openly and manfully acknowledge Him. “I am not ashamed of the Gospel” (Rom. 1 : 16). The Bishop gives a SLIGHT BLOW ON THE CHEEK to remind him that he is a soldier of Christ, and that he will have to suffer much for the sake of Jesus. “The life of man upon earth is a warfare” (Job 7 : 1). The blow on the cheek is accompanied by the words “Peace be with thee,” to remind him that he can obtain true peace only by patient suffering.

Before giving the sacrament the Bishop extends his hands over all who are to be confirmed and invokes the Holy Ghost to come down upon them. After confirmation he gives them his blessing. None of them should leave the church before receiving it. Moreover, the Church requires that each one should have a sponsor. This sponsor contracts the same spiritual relationship as do the sponsors in baptism. During the act of confirmation the sponsor lays his right hand on the right shoulder of him for whom he stands. The sponsor should not be the same person who stood for the child in baptism.

350. Who has the power to give confirmation ?

The power to confirm belongs to the Bishop ; still the Pope can give it to a priest.

We read in the Acts (8 : 14-17) that two of the apostles, all of whom were Bishops, were sent to Samaria, to confirm those whom Philip the deacon had baptized.

351. How must we prepare for the Sacrament of Confirmation?

We must cleanse the soul at least from all mortal sin, and pray for the gifts of the Holy Ghost.

Confirmation, unlike Baptism, is not absolutely necessary for salvation. Still it would be sinful not to receive it through negligence or indifference.

Application.—Our Catholic faith is our most precious treasure. Countless are, in our days, the dangers of losing it. We are constantly tempted to live as the world lives, and not as our faith teaches. We must be most grateful to Our Saviour for sending us, in the Sacrament of Confirmation, the Holy Ghost, who gives us courage and strength to be true to our faith and to profess it till death. Be most anxious to prepare yourself well by a good confession and fervent prayer. The better your preparation, the more grace you will receive.

3. THE HOLY EUCHARIST.

§ 1. THE REAL PRESENCE OF JESUS CHRIST IN THE HOLY EUCHARIST.

352. What did Jesus promise the Jews on the day after the miracle of the loaves and fishes?

On the day after the miracle of the loaves and fishes Jesus promised the Jews to give them His body and blood as food.

“The bread that I will give is My flesh for the life of the world. The Jews, therefore, strove among themselves, saying: How can this man give us His flesh to eat? Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man and drink His blood, you shall not have life in you. . . . For My flesh is meat indeed; and My blood is drink indeed” (John 6 : 52-56).

353. To whom did Jesus first give His body and blood as food?

Jesus first gave His body and blood as food to the apostles.

354. When did Jesus give His body and blood as food to the apostles?

Jesus gave His body and blood as food to the apostles at the Last Supper, on the day before His death. (Maundy Thursday.)

355. How did Jesus give His body and blood as food to the apostles?

Jesus took bread, blessed and broke it, and gave it to His apostles, saying: "Take ye and eat: this is My body." He then took the chalice with wine, blessed and gave it to His apostles, saying: "Drink ye all of this; for this is My blood" (Matt. 26: 26-28; Luke 22: 19, 20).

356. What took place when Jesus spoke the words over the bread and wine: "This is My body," "this is My blood"?

When Jesus spoke over the bread and wine the words, "This is My body," "this is My blood," the bread was changed into His body, and the wine into His blood. (Transubstantiation.)

357. What remained of the bread and wine after their change into the body and blood of Christ?

After their change into the body and blood of Christ only those qualities of bread and wine remained that can be perceived by the senses. (Appearances.)

Shape, color, taste, odor, etc.

358. What power did Jesus give to His apostles after He had changed bread and wine into His body and blood?

After He had changed bread and wine into His body and blood Jesus gave His apostles the power to make the same change.

359. How did Jesus give the apostles the power to change bread and wine into His body and blood?

Jesus gave the apostles power to change bread and wine into His body and blood by the words: "Do this [what I have done] for a commemoration of Me" (Luke 22: 19; 1 Cor. 11: 24).

Because the power of changing bread and wine was to last for ever in the Catholic Church Christ INSTITUTED A SACRAMENT with these words.

360. To whom did the power of changing bread and wine pass over from the apostles?

The power of changing bread and wine passed over from the apostles to the bishops and priests of the Catholic Church.

This power is given in the Sacrament of Holy Orders.

361. How do bishops and priests change bread and wine into the body and blood of Christ ?

Bishops and priests change bread and wine into the body and blood of Christ by pronouncing over them the words: "This is My body . . . This is My blood." (Consecration.)

They do it in the holy Mass.

362. What is present on the altar after the consecration ?

After the consecration the body and blood of Jesus Christ are present on the altar under the appearances of bread and wine. (The Blessed Sacrament of the Altar.)

The Blessed Sacrament of the ALTAR, because it is prepared and kept on the altar. The BLESSED Sacrament, because Jesus the MOST HOLY is present in it.—The Holy Eucharist; the Body of Christ. The Feast of Corpus Christi.—The sanctuary lamp burns before the tabernacle; Christ the light of the world.

363. What is the Blessed Sacrament of the Altar ?

The Blessed Sacrament of the Altar is the true body and the true blood of Jesus Christ under the appearances of bread and wine.

The inward grace is JESUS HIMSELF, THE GIVER OF ALL GRACE.

364. What is the outward sign in the Blessed Sacrament of the Altar ?

The outward sign in the Blessed Sacrament of the Altar consists in the appearances of bread and wine.

Not the appearances, but the act of consecration is the reason why Christ BECOMES present; still they are the condition of His REMAINING present. They also indicate the interior grace, the food of the soul.

365. What is present on the altar under the appearance of bread ?

Under the appearance of bread the body of Christ is first of all present, then also His blood, soul, and divinity.

The REAL BODY of Christ is present as it is now in heaven, where it is inseparably united with the blood, the soul, and the divinity.

366. What is present on the altar under the appearance of wine ?

Under the appearance of wine the blood of Christ is first of all present, then also His body, soul, and divinity.

The blood of Christ is present as it is in heaven, etc.

Therefore Jesus Christ is **TRULY**, not only in a representation, **REALLY**, quite independently of our thoughts, **ESSENTIALLY**, not only with His power and grace, but with flesh and blood, body and soul, human and divine nature, present, whole and entire, under both appearances, and in each and every part of them. When the priest breaks and divides the sacred Host, he does not break and divide the body of Christ, but only the appearances of bread; the living body of Christ is whole and entire in each particle.

367. How long does Christ remain present in the Blessed Sacrament of the Altar?

Christ remains present in the Blessed Sacrament of the Altar as long as the appearances remain.

As long as our senses suggest : this is bread, that is wine.

368. Why did Christ institute the Blessed Sacrament of the Altar?

Christ instituted the Blessed Sacrament of the Altar:

1. To remain always with us in His human nature;
(**Real Presence.**)
2. To feed our souls with His body and blood;
(**Holy Communion.**)
3. To renew without ceasing the sacrifice of the cross.
(**Sacrifice of the Mass.**)

As God Jesus Christ is everywhere present.

Application.—Jesus the Son of God is really present in the Blessed Sacrament. Therefore greet Him as often as you pass a church. Visit Him in His temple. Bend your knee to the floor when you enter the church or pass His throne in the tabernacle. Behave well and devoutly in church. Adore Jesus Christ in the Blessed Sacrament. Carry all your burdens, sufferings, and temptations to Him. “Come to Me, all you that labor and are burdened, and I will refresh you” (Matt. 11 : 28). Have recourse to the Sacred Heart of Jesus present in the Blessed Sacrament. Let it be a labor of love to adorn and beautify the house in which Jesus dwells, especially on the feast of Corpus Christi and at the forty hours’ devotion.

§ 2. **HOLY COMMUNION.**

369. When does Christ feed our souls with His body and blood?

Christ feeds our souls with His body and blood when we receive the Blessed Sacrament of the Altar. (**Holy Communion.**)

Holy Communion consists in **RECEIVING THE BODY AND BLOOD OF JESUS CHRIST FOR THE FOOD OF OUR SOULS.**

“For My flesh is meat indeed, and My blood is drink indeed”

(John 6 : 56). The food of the soul, the bread of heaven, the heavenly manna, the bread of angels, the viaticum.—TYPES : The paschal lamb, the manna, the food of Elias.

As the blood of Jesus is present under the appearances of bread, we need not partake of the chalice in order to receive it.

370. What is the chief effect of Holy Communion ?

Holy Communion unites us most intimately with Jesus Christ.

Our food is changed into flesh and blood and thus most intimately united with our body. Then it begins to act, it preserves life, heals our weakness, gives strength and courage for work, etc. A very different change takes place in Holy Communion, for this food of the soul is not changed into the soul, but the soul is, as it were, changed and becomes one with Christ. "And I live, now not I, but Christ liveth in me" (Gal. 2 : 20). Therefore Holy Communion unites us most intimately with Christ. "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him" (John 6 : 57).

371. What does the union with Jesus Christ in Holy Communion do for the soul ?

The union with Jesus Christ in Holy Communion :

1. Increases sanctifying grace ;
2. Inflames our love for God and our neighbor ;
3. Weakens our evil inclinations ;
4. Strengthens us against temptations ;
5. Is a pledge of our glorious resurrection.

1. By increasing the supernatural life of the soul so very much, this heavenly food heals our weakness and gives us courage and strength to perform good works. Confirmation also strengthens the soul, but not by way of food, and more against the attacks of outward enemies.

2. The sacrament of love. Holy Communion gives special graces to love God in the most perfect manner. But love remits venial sin.—The practical charity of the first Christians came to a great extent from daily communion that united them most closely with Christ and with one another.—The very name communion indicates the union of charity.

3. It weakens most of all the evil inclination of lust. Therefore frequent communion is the best means to keep chaste.

4. It gives extraordinary graces to overcome temptations.

5. These various effects PRESERVE US FROM MORTAL SIN, and thus make Holy Communion a true PLEDGE OF OUR GLORIOUS RESURRECTION AND OF ETERNAL LIFE. "He that eateth My flesh, and drinketh My

blood, hath everlasting life : and I will raise him up at the last day" (John 6 : 55). This of course supposes that we die in the state of grace ; but Holy Communion is not a pledge that we shall CERTAINLY do so. Many who have made good and frequent communions are now in hell. When they did so they possessed the RIGHT TO ETERNAL LIFE that came to them from Holy Communion, but lost it by giving way to mortal sin.

372. How must we receive Holy Communion in order to obtain its special graces ?

In order to obtain the special graces of Holy Communion, we must receive it in the state of grace. (Worthy communion.)

373. What sin does he commit who wilfully receives Holy Communion in the state of mortal sin ?

He who wilfully receives Holy Communion in the state of mortal sin commits a very great sin of sacrilege. (Unworthy communion.)

"Whosoever shall eat this bread, or drink the chalice of the Lord unworthily : shall be guilty of the body and of the blood of the Lord . . . he eateth and drinketh judgment to himself : not discerning (distinguishing from other food) the body of the Lord " (1 Cor. 11 : 27-29).

Unworthy communion is such a very great sin :

1. Because the sinner, as it were, forces Jesus Christ to enter a heart in which Satan dwells.

2. He does this at the very moment in which he is about to receive the greatest proof of love. Such a one may well be compared to Judas, who gave Our Lord up to His enemies. Great will be his torment in hell unless he sincerely repents of his sin. God often punishes unworthy communions, sometimes even with a sudden death.

374. What are often the consequences of frequent unworthy communions ?

The consequences of frequent unworthy communions often are that one :

1. Ceases to recognize the dangers of salvation ; (Spiritual blindness.)

2. Grows indifferent to a life of sin ; (Hardness of heart.)

3. Does not even turn to God in his last hour. (Final impenitence.)

Never sin by an unworthy communion. If you have done it once, you will easily do it again.

375. How must he who is in mortal sin prepare for Holy Communion ?

He who is in mortal sin must prepare for Holy Communion by making a good confession.

“Let a man prove himself: and so let him eat of that bread, and drink of the chalice” (1 Cor. 11: 28). The Church teaches that this self-proving **MUST** be done in the Sacrament of Penance.

376. How should he who is in the state of grace prepare for Holy Communion?

Before going to Holy Communion he who is in the state of grace should:

1. Confess or at least be sorry for all venial sins;
2. Enkindle true devotion in his heart by proper acts of prayer.

1. Venial sins do not make Holy Communion unworthy, but they lessen its fruit.

2. “O Lord” (faith, adoration), “I am not worthy that Thou shouldst enter under my roof;” (humility, contrition) “but only say the word, and my soul shall be healed” (hope, love, desire).

When a poor man expects the visit of a rich benefactor, he (1) sweeps his room (mortal sin); (2) carefully dusts the furniture (venial sin); (3) adorns the room with pictures and flowers (virtues).

Do not forget your prayer-book.

377. How must we prepare for Holy Communion as to the body?

We must prepare for Holy Communion as to the body by fasting; we must neither eat nor drink the least thing from midnight. (**Be fasting from midnight.**)

This is commanded by the Church under mortal sin. If for any reason whatsoever you have broken your fast, you must put off your Holy Communion at least till the next day. Those who are dangerously sick and receive Holy Communion as viaticum, and those who after viaticum receive Holy Communion again during their severe sickness, are not bound by this law.

It is always sinful to appear in immodest dress, but most of all in church and at Holy Communion. Dress and clothing should be simple, neat, and modest. Go reverently to the altar-rail with folded hands and with eyes cast down. When near it, bend the knee in adoration of the sacred Host, kneel on the bench, and hold the communion-cloth extended under the chin. Then raise your head, open the mouth, and place the tongue on the lower lip. Do not withdraw the tongue in a hurry, lest the sacred Host should fall to the ground. Should it happen to stick to the roof of the mouth, never touch it with your finger, but with the tongue. Do not keep it longer in the mouth than you must. On leaving the rail, bend the knee again in adoration, and return with folded hands and with eyes cast down to your place in the church.

378. What should we do after Holy Communion?

After Holy Communion we should spend some time in giving thanks to God.

If possible, for a quarter of an hour.—“My soul doth magnify the Lord” (faith, adoration, praise), “and my spirit hath rejoiced in God my Saviour” (holy joy, love, surrender of the soul to God), “because He hath regarded the humility of His handmaid” (humility and—as we are sinners—contrition). “Because He that is mighty hath done great things to me” (wonder, gratitude, hope, confiding prayer).

Application.—The time after Holy Communion is indeed a time of grace. Keep holy the day of your communion by prayer and good works. It is so sad to see some, on the very evening after their communion, again throw themselves into the danger of sin, and, still worse, take part in sinful amusements. St. Aloysius acted otherwise. He prepared himself for three days and after communion spent three days in giving thanks to God. Follow his example as well as you can.

§ 3. THE HOLY SACRIFICE OF THE MASS.

379. When does Christ renew the sacrifice of the cross ?

Christ renews the sacrifice of the cross when, through the priest, He changes bread and wine into His body and blood. (*Consecration and Mass*)

As the act of worship in which this is done is called the Mass, the sacrifice itself is called the HOLY SACRIFICE OF THE MASS. It was instituted by Christ with the same words with which He instituted the Blessed Sacrament of the Altar under the appearances of bread and wine.

380. How does the act of consecration renew the sacrifice of the cross ?

The act of consecration renews the sacrifice of the cross, because in this act Jesus Christ sacrifices Himself under two appearances, that represent the separation of His blood from His body.

This is the reason why Jesus Christ instituted the Blessed Sacrament under two appearances, of which the one, that of bread, is solid, the other, that of wine, is liquid. The priest and the victim of both sacrifices—that of the cross and that of the Mass—are the same. The sacrifices differ in the manner in which they are performed. (Bloody and unbloody sacrifices.)

381. What is the sacrifice of the Mass ?

The sacrifice of the Mass is the perpetual sacrifice of the New Law, in which, through His representative, the priest, Jesus Christ offers Himself up to His Heavenly Father in an unbloody manner, under the appearances of bread and wine.

“We have an altar whereof they have no power to eat who serve the tabernacle” [the Jews] (Hebr. 13 : 10).

Speaking of this perpetual unbloody sacrifice, that was prefigured

by the sacrifice of Melchisedech—"Thou art a priest forever according to the order of Melchisedech" (Ps. 109 : 4)—and by the bread sacrifices of the Jews, the prophet Malachias says : "I have no pleasure in you, saith the Lord of hosts : and I will not receive a gift of your hands. For from the rising of the sun even to the going down, My name is very great among the Gentiles, and in every place there is a sacrifice, and there is offered to My name a clean offering : for My name is great among the Gentiles" (Mal. 1 : 10, 11).

Host (victim); Eucharist (thanksgiving); sacrificial lamb; Lamb of God.

382. Why did Christ institute the holy sacrifice of the Mass?

Christ instituted the holy sacrifice of the Mass :

1. To honor His HEAVENLY FATHER without ceasing in the most perfect manner ;
2. To apply to us without ceasing the graces of the sacrifice of the cross.

383. To whom do we offer the sacrifice of the Mass?

We offer the sacrifice of the Mass to God alone.

It is done in HONOR of the saints, but not TO THEM. In it we thank God for the graces given to the saints and ask them to pray for us.

384. Why do we offer the sacrifice of the Mass to God?

We offer the sacrifice of the Mass to God :

1. To honor Him in the proper manner ; (Sacrifice of praise.)
2. To thank Him for all His benefits ; (Sacrifice of thanksgiving.)
3. To obtain the grace of forgiveness of sin and of temporal punishment ; (Sacrifice of propitiation.)
4. To pray for what is necessary and useful to us. (Sacrifice of petition.)

385. Who are most of all benefited by the sacrifice of the Mass?

Those benefited most of all by the sacrifice of the Mass are :

1. The priest who performs the sacrifice ;
2. Those for whom it is offered up ;
3. Those who devoutly assist at it.

Especially the altar boys and the choir. The faithful on earth and the souls in purgatory are benefited by all the Masses that are being said without ceasing in different parts of the earth. By assisting in spirit at them, the faithful will reap still greater advantage from all these Masses.

386. What are the chief parts of the Mass?

The chief parts of the Mass are : 1, the offertory ; 2, the consecration ; 3, the communion.

Although the consecration is the most important part, indeed, the very act of sacrifice, we must, in obedience to holy Church, be present on all Sundays and holy-days of obligation, not only at the consecration, but at the entire Mass.

Application.—Hear Mass as often as you can, and always with the same reverence and devotion as the holy angels, who invisibly surround the altar. At the offertory, offer yourself up to the heavenly Father; at the consecration, adore in faith your Saviour present on the altar; at the communion make an act of faith, and contrition, of a longing desire to be united with Jesus in the sacrament of His love (spiritual communion). Do not forget your prayer-book, and make use, on different days, of the various methods of hearing Mass that are given in it. *Pange lingua, Lauda Sion, Sacris Solemnis.*

4. THE SACRAMENT OF PENANCE.

Jesus Christ instituted the Sacrament of Penance for those who have sinned grievously after baptism. It is the means by which they are to regain the state of grace. For this reason it is often called the plank of safety after shipwreck. The just, however, can also receive it for the remission of their venial sins.

I. SINNERS MUST RECEIVE THE SACRAMENT OF PENANCE.

By the word "SINNERS" we mean those who have committed a grievous sin; by SIN, a mortal sin.

387. To whom did Christ first give the power to forgive sin?

Christ first gave the power to forgive sin to His apostles.

He gave them this power in Jerusalem, on the day of His resurrection.

388. How did Christ give His apostles the power to forgive sin?

Christ breathed on His apostles and said: "Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven" (John 20: 22, 23).

As this power was to remain with the Church to the end of time, Christ INSTITUTED A SACRAMENT when He said to His apostles: "Whose sins," etc.

389. To whom did the power to forgive sin pass over from the apostles?

The power to forgive sin passed over from the apostles to the bishops and priests.

They receive this power in the Sacrament of Holy Orders. As the priest takes the place of Christ in forgiving sins, every one who wants to be free from sin must ask forgiveness of the priest.

390. How do bishops and priests forgive sin?

Bishops and priests forgive sin when they grant absolution to the sinner. (Sacrament of Penance.)

In the Sacrament of Baptism they wash, as it were, the sin away and thus forgive it; in the Sacrament of Penance they act as a judge who passes sentence.

391. What must the sinner do to receive the Sacrament of Penance validly?

To receive the Sacrament of Penance validly the sinner must :

1. Know his sins ; (Examination of conscience.)
2. Be sorry for them ; (Contrition.)
3. Intend to avoid them in future ; (Purpose of amendment.)
4. Tell them to the priest ; (Confession of sin.)
5. Intend to perform his penance. (Satisfaction.)

392. What is the Sacrament of Penance?

Penance is the sacrament in which the priest, in the place of God, forgives the sins that the sinner confesses, and is heartily sorry for, intends to avoid, and for which he will do penance.

Sacrament of Penance; that is, sacrament of punishment, because the sinner is punished by all that is required of him for the remission of his sins.

393. What is the outward sign in the Sacrament of Penance?

The outward sign in the Sacrament of Penance consists in the contrite confession of the sinner and the absolution of the priest.

“I absolve thee of thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

394. What is the effect of the Sacrament of Penance in the soul of the sinner?

The Sacrament of Penance :

1. Restores sanctifying grace and all the merit lost by sin ;
2. Remits all mortal sins and their eternal punishment;
3. Remits at least a part of the temporal punishment;
4. Gives special graces to avoid sin in future.

Moreover, it remits those venial sins of which the sinner makes a contrite confession. God does not always remit all temporal punishment. Nathan said to David, who confessed his sin in true sorrow :

“The Lord also hath taken away thy sin. . . . yet the child that is born to thee shall surely die” (2 Kings 12:13, 14). It is only right and just that he who, after the grace of baptism, offends God by new sins, should receive temporal punishment on earth or in purgatory for his ingratitude. It is a proof of God’s mercy. For such punishment tends to prevent him from falling back into sin, and to preserve him from hell.

395. How must the sinner begin to prepare for the Sacrament of Penance?

The sinner must begin to prepare for the Sacrament of Penance by prayer to the Holy Ghost.

396. What should the sinner ask of the Holy Ghost?

The sinner should ask the Holy Ghost for the grace to know his sins, to be heartily sorry for them, and to confess them sincerely.

§ 1. EXAMINATION OF CONSCIENCE.

397. What is meant by the examining of our conscience?

Examining our conscience means that we should seriously reflect what sins we have committed.

398. What is the easiest way of examining our conscience?

The easiest way of examining our conscience is to take up one by one the commandments of God and of the Church, and at each of them to remember how we have sinned against it.

Table of sins. Do not be on the one hand over anxious in making this examination, nor on the other careless.

Examine your conscience every evening.

399. What must the sinner remember at each commandment?

At each commandment the sinner must remember:

1. Which of the various mortal sins against it he has committed ; (Nature of the sin.)

2. How often he has committed them ; (Number of sins.)

3. Whatever changes their nature, or changes a sin otherwise venial into a mortal sin. (Aggravating circumstances.)

1. He must consider whether he has sinned by superstition, sacrilege, or a false oath ; whether he has not kept the Sunday holy by missing Mass or by doing servile work ; whether he has used blasphemous, slanderous, or unchaste words, etc. He must beware of taking what is mortal for venial sin.

2. If he cannot find out exactly how often he has committed a certain sin, he must keep in mind ABOUT how often he has done it each week or each month.

3. Stealing **CHURCH** property ; cursing **PARENTS** ; being unchaste **WITH OTHERS**, etc. A lie, that is otherwise venial, may become a mortal sin by being the cause of great wrong to others.—If the sinner doubts whether a sin is mortal or venial, he should always keep it in mind. Why he should do so, see Question 410.

§ 2. CONTRITION.

400. When have we contrition for our sins ?

We have contrition for our sins when we detest them, and are sorry for having committed them.
(Interior.)

We must detest mortal sin as the **GREATEST OF ALL EVILS** ; and next to mortal sin comes venial. Contrition must come from the heart. An act of contrition that is **ONLY** mumbled with the lips is of no value whatsoever. Contrition is a **GRIEF OF THE SOUL**.

“A sacrifice to God is an afflicted spirit ; a contrite and humbled heart, O God, Thou wilt not despise” (Ps. 50 : 19). “And going forth he [Peter] wept bitterly” (Matt. 26 : 75). David, Magdalene.—Tears of sorrow and sensible contrition are a special grace of God, they are not essential to contrition. He **HAS** contrition who **WANTS** to have it and **STRIVES** to obtain it.

401. For what sins must the sinner be sorry ?

The sinner must be sorry for all his mortal sins.
(Universal.)

It is pleasing to God and good for the sinner to be also sorry for all his venial sins.

402. Whence must contrition proceed ?

Contrition must proceed from the love of God, or from the fear of God's punishment. (**Supernatural**.)

1. He has offended God, his best father, the supreme, most lovable Good ; he has been ungrateful to his crucified Saviour.

2. He has lost heaven, and deserved hell.

If the sinner is sorry for his sins mainly from a fear of being punished by God, his contrition is **IMPERFECT** ; if he is sorry for them through love of God, his contrition is **PERFECT**. If he is sorry for his sins merely because he has been punished by men, or has lost money or health, or has been put into prison on account of them, he has **NATURAL** contrition.

Therefore **contrition** must be : 1, **INTERIOR** (sorrow of the heart) ; 2, **UNIVERSAL** (at least for all mortal sins) ; 3, **SUPERNATURAL** (it must be made with the help of God's grace and come from motives of faith).

Supernatural contrition is twofold : **PERFECT** and **IMPERFECT**.

403. What contrition is sufficient to receive the Sacrament of Penance validly?

Imperfect contrition is sufficient to receive the Sacrament of Penance validly.

It is most pleasing to God and good for the sinner to make an act of perfect contrition before going to confession. The sacrament will then increase sanctifying grace in the soul, for perfect contrition at once destroys all mortal sin and restores grace to the sinner, but does not free him from the duty of confession. Natural contrition is not sufficient for the forgiveness of sin. Contrition always includes the firm hope of pardon.

404. When should the act of contrition be made in receiving the Sacrament of Penance?

The act of contrition should be made before confession, or at least before absolution.

If this last is not done, the sacrament is not valid, as nothing else can take the place of contrition. It is the most necessary part of the Sacrament of Penance.

Application.—Should you ever be so unhappy as to fall into mortal sin and not be able to confess at once, make an act of perfect contrition. Do this before you retire for the night. Make such acts very often, and you will find it easy to do so if you are in danger of death. When you pray with the sick and the dying, never omit to make an act of perfect contrition.

§ 3. FIRM PURPOSE OF AMENDMENT.

405. What must true sorrow for sin necessarily include?

True sorrow for sin must necessarily include the firm will to amend one's life and sin no more. (Purpose of amendment.)

Never forget to make a SPECIAL purpose of amendment.

406. When has the sinner a firm purpose of amendment?

The sinner has a firm purpose of amendment when he has firmly made up his mind:

1. To avoid all mortal sins and their proximate occasions;
2. To perform the penance that the priest gives him;
3. To make due restitution;
4. To do all that is required to lead a better life.

He who does not firmly make up his mind to do this has no real purpose of amendment, because his will is not truly turned away from sin. Should he obtain absolution by pretending to have true contrition, or

by lying to the priest, who asks about his good will, he receives the sacrament invalidly, and commits a new mortal sin of sacrilege.

The purpose of amendment must, like contrition from which it comes, be 1, INTERIOR ; 2, UNIVERSAL ; 3, SUPERNATURAL.

407. How can the sinner make an act of contrition with a firm purpose of amendment?

The sinner can make an act of contrition with a firm purpose of amendment as follows :

O my God, I am most heartily sorry for all my sins, because by them I have deserved Thy just punishments, but most of all on account of my base ingratitude to my crucified Saviour, and my grievous offences against Thee, the best of fathers, the supreme and most lovable Good. I firmly resolve, with the help of Thy grace, to lead a new life, to sin no more, and avoid the occasions of sin. Jesus, help me with Thy grace. Amen.

At the words "just punishments," let the sinner think of heaven, that he has lost, and of hell, that he has deserved for his sins.

§ 4. CONFESSION.

408. What is meant by sacramental confession?

Sacramental confession means to tell one's sins contritely to the priest to obtain forgiveness of them.

409. What sins must the sinner confess?

The sinner must confess all the mortal sins that he can remember, their number and the necessary circumstances. (Complete.)

"That he can remember," that is to say, after a careful examination of conscience (see Question 399). If the sinner confesses his venial sins with contrition, they will also be forgiven.

410. Why must the sinner confess all his mortal sins?

The sinner must confess all his mortal sins, because Christ has commanded him to do so.

411. When did Christ command that the sinner confess all his mortal sins?

Christ commanded it when He gave the apostles the power to remit or to retain sin.

Such a confession is called auricular confession ; the Confiteor : "I confess to Almighty God," etc., is a general confession of sin.

Christ added the words, "Whose sins you shall retain, they are retained" (John 20:22, 23). This power of retaining sin has also passed over to the bishops and priests.

Unless the sinner tells the priest his sins, the priest cannot know whether he shall REMIT or RETAIN them.—The priest has received a double power from Christ, to absolve and not to absolve—that is to say, the power of a JUDGE. A judge cannot pass sentence, unless an accusation has been made and he clearly understands what the accused has done. The sinner alone knows what he has done. He must therefore fully and clearly accuse himself of all the mortal sins he can call to mind.—The practice of confession has always existed in the Catholic Church. This could not have been the case if the obligation of confession had been imposed by man and not by the command of Christ.

The confession of sin must therefore be: 1, COMPLETE; 2, SINCERE, no mortal sin is to be left out, or made less than it is; 3, CLEAR AND DISTINCT, every sin must be called by its right name, and the sinner must speak so that the priest understands him. Without sincerity and distinctness the confession would not be complete.

Though nothing that is necessary should be concealed in mentioning the circumstances, the penitent must express himself as modestly as the nature of the sin admits.

When we do not know whether a sin is mortal or venial, prudence requires that we should confess it.

412. What must he do who, without any fault of his, has omitted a mortal sin?

He who, WITHOUT ANY FAULT OF HIS, has omitted a mortal sin, must tell it in his next confession.

"Without fault," either it was not called to mind in spite of a careful examination, or it was not kept in mind when the confession was made, although the sinner wanted to tell it. Such a sin is forgiven with the other sins, and should not keep the penitent from Holy Communion. If before Holy Communion he has occasion to confess the omitted sin, he may do so, lest he forget it again. But it is not necessary.

413. What must the sinner do who, through his own fault, has omitted a mortal sin in confession?

The sinner who, THROUGH HIS OWN FAULT, has omitted a mortal sin must tell it in the next confession, and make his last bad confession over again.

The reason is, because none of his sins has been forgiven and he has committed a new sacrilege. Moreover, he must mention whether he has received other sacraments in this state.

414. When has the sinner omitted a mortal sin through his own fault ?

The sinner has omitted a mortal sin through his own fault :

1. When, through careless examination of conscience, he has failed to discover it ;
2. When he has been ashamed to confess it.

He who is ashamed to confess his mortal sins, and therefore does not tell them, or makes them less than they are, should remember :

1. That a bad confession increases the number of his sins.
2. That it only becomes harder to make a sincere confession because he must accuse himself of the sacrilege.
3. That it is better to confess to a priest, who is bound to perpetual silence, than to live in anxiety, to die miserably, and to be put to shame on the last day before all the angels and saints of heaven.

The priest must rather suffer death than make known the least thing he has heard in confession (Seal of Confession).—St. John Nepomucene. Should any one chance to hear the sins that are told in confession, he is strictly bound to keep them secret.

415. What is meant by a general confession ?

A general confession is one in which all or several former confessions are repeated.

416. When is a general confession necessary ?

A general confession is necessary if former confessions were not valid.

This may come from want of true sorrow, or firm purpose of amendment, or for wilfully omitting a mortal sin.

A general confession is **USEFUL**, even if all former confessions were valid :

(1) Before First Holy Communion ; (2) on entering a new state of life ; (3) at missions, retreats, jubilees ; (4) during the last sickness. He who has made one or more good general confessions should not easily repeat them, but only confess the sins committed since his last general confession.

417. How should the penitent begin his confession ?

The penitent begins his confession by making the sign of the cross, and saying : I confess to Almighty God and to you, father, that since my last worthy confession, so many weeks months ago, I have sinned as follows.

Or even shorter : Since my last worthy confession, so many weeks months ago, I have sinned as follows.

Then he clearly states his sins : Against the first commandment I have . . . ; against the second commandment I have . . . , etc. After he has told all his sins, he will do well to add : I also include this sin against the fourth, against the sixth commandment, etc., of my past life. Should he have made one or more bad confessions since the last worthy one, or even never have made worthy confessions, he should begin by saying : I have made so many . . . bad confessions, and in this state I have received Holy Communion so often. . . . (Confirmation, Matrimony.) Then he makes his confession according to the commandments.

If he did not perform his penance, it should be mentioned in the first place, before he begins to tell his other sins.

418. How should the penitent close his confession ?

The penitent should close his confession with the words : For these and all my other sins I am most heartily sorry and make a firm purpose of amendment. I ask pardon of God, and penance and absolution of you, my ghostly father, if I am worthy of it.

After his confession the penitent must carefully listen to the advice of the priest. He must plainly and truthfully answer any questions that may be put to him in order to make his confession complete, and remember his penance. If he did not clearly understand it, he should say so at once. He should bless himself when the priest makes the sign of the cross in absolving him, and not leave the confessional till he is dismissed.

If the priest has to deny absolution, the penitent must humbly submit to his decision, and by leading a better life make himself worthy to receive it the next time. Meanwhile he should make frequent acts of perfect contrition.

§ 5. SATISFACTION.

419. What is meant by satisfaction ?

Satisfaction means performing the penance given by the priest.

In the wider sense of the word, satisfaction consists in fully making up for the wrong that has been done by sin.

420. Why does the priest give the sinner a penance ?

The priest gives the sinner a penance in order that :

1. The sinner may render some satisfaction to God ;
2. He may atone for a part of the temporal punishment due to sin ;
3. He may lead a better life.

1. Christ gave the priest power not only to forgive sin, but also to punish it. The priest does this by imposing a penance. (The power of binding. Matt. 18 : 18.)

2. So great is God's goodness that for trifling acts of penance He remits much temporal punishment that would have to be endured here on earth or in purgatory.

3. As a physician of the soul the priest must : (a) try to heal the wounds of the soul, and therefore prescribe good works, that weaken its evil inclinations ; (b) try to keep the sick from falling back into their former state. For punishment deters from committing evil.

421. How must the penitent receive his penance ?

The penitent must receive his penance with good will.

“With good will” : he must intend to perform it, otherwise the confession would be invalid. If for any special reason it is too difficult or cannot be performed, the penitent should at once explain the difficulty and ask for another penance.

422. What must the penitent do after confession ?

After confession the penitent must :

1. Perform his penance ;
2. Make amends for injuries he may have done ;
3. Use the necessary means to lead a better life.

1. He who does not perform his penance commits a venial, sometimes even a mortal sin, and deprives himself of many graces.

2. The injury done to one's neighbor in body or soul, property, or good name.

3. **GENERAL MEANS OF AMENDMENT** : Avoid the proximate occasion of sin ; make a daily examination of conscience ; hear sermons and instructions ; pray fervently, most of all to Our Blessed Lady ; frequent the sacraments. **SPECIAL MEANS OF AMENDMENT** : The confessor will point out **SPECIAL** remedies to those who have sinned by intemperance, impurity, avarice, etc.

It is only after the penitent has done all this that he has **FULLY** performed the satisfaction to which the Sacrament of Penance obliges him.

II. THE JUST CAN RECEIVE THE SACRAMENT OF PENANCE.

They CAN receive it, for the first and immediate fruit of absolution is not the forgiveness of sin; it is the imparting of sanctifying grace. But the just are always capable of receiving sanctifying grace. How they can obtain forgiveness of venial sins WITHOUT CONFESSION, see Question 285.

423. What does the Sacrament of Penance do for those who are in the state of grace?

1. The Sacrament of Penance increases sanctifying grace;
2. It remits venial sins and temporal punishments;
3. It gives special graces to avoid sin in future.

424. What must the just do to receive the Sacrament of Penance worthily?

To receive the Sacrament of Penance worthily the just must confess and be sorry for at least ONE venial sin.

“Sorry,” because they have offended God and deserved temporal punishment (purgatory).

It is better to confess all the more serious venial sins.

Not to be wanting in the necessary contrition, it is highly advisable to confess, at least in a general way, a sin or some sins that have been forgiven in former confessions. The confession is valid if the just mention ONLY such sins as have been already forgiven.

Application.—Prepare for every confession as if it were your last. After confession perform your penance and thank God for pardoning your sins. Begin at once to carry out your good resolutions. “Behold, thou art made whole: sin no more, lest some worse thing happen to thee” (John 5: 14).

III. INDULGENCES.

(Complement of the Sacrament of Penance.)

425. Do we fully atone for all the temporal punishment due to sin by performing our penance?

By performing our penance we do not always fully atone for the temporal punishment due to sin.

426. How can we do away with the temporal punishment due to sin?

We can do away with the temporal punishment due to sin by voluntary penance.

Prayer, fasting, almsdeeds, patience in suffering, are works of penance.

427. What will happen to us if we fail to do voluntary penance?

If we fail to do VOLUNTARY penance, we SHALL HAVE to suffer so much the more in purgatory.

428. Can the temporal punishment not be remitted to us?

The temporal punishment can be REMITTED by the CATHOLIC CHURCH.

429. From whom did the Catholic Church receive the power to remit the temporal punishment?

The Catholic Church received the power to remit the temporal punishment from Jesus Christ.

“Whatsoever thou shalt loose on earth, it shall be loosed also in heaven” (Matt. 16 : 19). “Whatsoever you shall loose on earth, shall be loosed also in heaven” (Matt. 18 : 18).—The Church can loosen ALL fetters that keep the soul from entering heaven, can forgive sin and remit all temporal punishment. The former can be done ONLY IN THE SACRAMENT OF PENANCE, because sins are forgiven only through the imparting of sanctifying grace; the latter can be done OUTSIDE OF THE SACRAMENT OF PENANCE.

430. How does the Church remit temporal punishment outside of the Sacrament of Penance?

The Church remits temporal punishment outside of the Sacrament of Penance by paying the debt we owe to the justice of God.

But the Church does it only when we perform the good works which she prescribes.

431. How can the Church pay our debt to the justice of God?

The Church pays our debt from the satisfaction of Christ and the saints. (The treasury of the Church.)

The overflow of the satisfactions of Christ and of His saints is poured into the treasury of the Church. Christ has given the power to dispose of it for the good of the single members to the Pope in the first place, and then to the bishops. As the satisfaction of Christ is of infinite value, the treasury can never be empty.

432. For what sins can the Church remit temporal punishment?

The Church can remit temporal punishment only for those sins that have been forgiven. (Indulgence.)

Both for mortal and venial sins.

433. What is an indulgence?

An indulgence is the remission by the Church outside of the Sacrament of Penance of temporal punishment due to sins that have been forgiven.

434. How many kinds of indulgence does the Church grant?

The Church grants indulgences of two kinds:

1. Those that remit all temporal punishment; (**Plenary.**)
2. Those that remit only a part of it. (**Partial.**)

1. See appendix.—Portiuncula, etc.—Jubilee indulgence. The plenary indulgence at the moment of death. This is given in the name of the Church by the priest with special ceremonies, and is gained when in danger of death, provided the dying person be sorry for all his sins, accept death from the hand of God, and invoke the holy name of Jesus with his lips, or at least in his heart.

2. An indulgence of 7 years, 100 days, 40 days (quadrage). An indulgence of 40 days remits as much temporal punishment as would have been remitted by doing 40 days' penance, according to the former laws of the Church.—See appendix and your prayer-book.

435. What must we do to gain an indulgence?

To gain an indulgence we must:

1. Be in the state of grace;
2. Do all that the Church prescribes.

In granting indulgences the Church does not entirely free us from the duty of doing penance. She prescribes works of penance to gain them. No indulgence can be entirely gained without the spirit of penance. Moreover the hope of obtaining the remission of temporal punishment urges the sinner to penance and conversion. The Church never remits the penance which is necessary to keep us from falling back into sin.

436. When does a plenary indulgence remit all temporal punishment?

A plenary indulgence remits all temporal punishment only when we are free from **ALL AND EVERY** venial sin.

The punishment cannot be remitted for a sin that is not forgiven. As long as the cause lasts, the effect cannot be removed.

Many indulgences can be applied to the souls in purgatory.

437. What indulgences can be applied to the souls in purgatory?

Those indulgences which the Pope has extended to them can be applied to the souls in purgatory.

This can only be done by way of suffrage, that is to say, by asking God to apply the indulgence to them. The heroic act.

Application.—Often make the intention to gain all the indulgences that are granted to your pious practices. Be generous to the poor souls. The more indulgences you apply to them, the more will be applied to you, when you need help in purgatory.

5. EXTREME UNCTION.

“EXTREME Unction,” the LAST anointing with holy oil. Holy oil is also used in the Sacraments of Baptism, Confirmation, and Holy Orders. Extreme Unction is the second complement of the Sacrament of Penance.

438. What is the outward sign in the Sacrament of Extreme Unction?

The outward sign in the Sacrament of Extreme Unction consists in this, that whilst anointing the sick person with holy oil, the priest uses the prescribed prayers.

Eyes, ears, nostrils, the lips, the hands, and feet.—“Through this holy unction, and His most tender mercy, may the Lord pardon thee, whatever thou hast sinned by the sense of sight . . . hearing . . . etc.” Amen.

439. What is the effect of Extreme Unction for the soul?

The Sacrament of Extreme Unction :

1. Increases sanctifying grace ;
2. Remits venial sin and temporal punishment ;
3. Remits those mortal sins which the sick person cannot confess ;
4. Gives special graces for a happy death.

A necessary condition for the remission of mortal sin is an act of imperfect contrition on the part of the sinner, before he lost consciousness.

440. What special graces does Extreme Unction give for a happy death?

Extreme Unction :

1. Expels the fear of death :
2. Gives strength in suffering and temptation, most of all, for the last agony.

441. What does Extreme Unction do for the health of the sick person ?

Extreme Unction soothes the pain and restores the health of the sick person, if it is for the welfare of his soul.

These effects cannot be expected if Extreme Unction is not received in GOOD TIME. "Is any man sick among you ? Let him bring in the priests of the church and let them pray over him, anointing him with oil in the name of the Lord ; and the prayer of faith shall save the sick man : and the Lord shall raise him up : and if he be in sins, they shall be forgiven him " (James 5 : 14, 15).

442. Who can receive Extreme Unction ?

Any Catholic who has come to the use of reason, and is dangerously sick, can receive Extreme Unction.

EXTREME UNCTION IS THAT SACRAMENT BY WHICH A CATHOLIC WHO HAS REACHED THE AGE OF REASON AND WHO IS DANGEROUSLY SICK RECEIVES THROUGH THE ANOINTING AND PRAYER OF THE PRIEST THE GRACE OF GOD FOR THE SALVATION OF HIS SOUL AND OFTEN FOR THE WELFARE OF HIS BODY.

Extreme Unction is not absolutely necessary for salvation. (See Baptism and Penance.) Still it is sinful to omit receiving it from indifference or neglect.

443. When should the sick receive Extreme Unction ?

The sick should receive Extreme Unction whilst they still have the clear use of their mind.

If possible.—Confession, Viaticum, Extreme Unction, and the Indulgence for the Dying.

Should the sick person think that he is not dangerously ill, and, for this or any other reason, not ask for Extreme Unction, his relatives and those who attend him, doctors, nurses, friends, are bound in conscience to see that he is anointed in good time. Extreme Unction is given to children who have come to the use of reason, even if they have never been to confession.

Relatives, etc., should see that the sick room is decently made ready for this solemn occasion. When Viaticum is brought to the house, a table covered with a WHITE CLOTH must be prepared. There should be a CRUCIFIX on it and TWO BLESSED CANDLES, HOLY WATER, a GLASS OF WATER, and a TEASPOON. If Extreme Unction is to be given, there should be a PLATE with SIX SMALL PIECES OF COTTON and another one with a LITTLE BREAD and SALT. These preparations should be made before the priest comes. During Viaticum and Extreme Unction all who are present should kneel and join in prayer.—The COTTON, bread, and salt should be afterwards burnt.

444. How should the sick prepare for Extreme Unction ?

The sick should prepare for Extreme Unction :

1. By cleansing his soul from all mortal sin ;
2. By acts of faith, hope, and charity, and resignation in the will of God.

He cleanses his soul by confession, or, if this is not possible, by perfect contrition.

445. How often can the sick receive Extreme Unction ?

The sick can receive Extreme Unction more than once in life, but **ONLY ONCE** in the **SAME** dangerous sickness.

If in a long sickness the patient ceases to be in danger of death, he could receive Extreme Unction again, as soon as the danger returns.

Application.—The four last great graces of our life should be Confession, Viaticum, Extreme Unction, and the Indulgence for the Dying. Pray daily that you may receive them, and that you may not die of a sudden death without the sacraments. Join the confraternity of the Bona Mors.

6. HOLY ORDERS.

446. What is the outward sign in the Sacrament of Holy Orders ?

The outward sign in the Sacrament of Holy Orders consists chiefly in the imposition of hands and the prayers of the bishop.

“Then they (Paul and Barnabas), praying and imposing their hands upon them, sent them away” (Acts 13 : 3).

447. What is the effect of Holy Orders ?

1. Holy Orders increases sanctifying grace ;
2. Confers the dignity and power of the priesthood ;
3. Imprints a sign of this dignity in the soul ;
4. Gives special graces to fulfil the duties of this state of life.

448. What are the chief powers of the priest ?

The chief powers of the priest are to offer up the holy sacrifice of the Mass, and to forgive sin.

The Church has made the use of some of these powers, most of all that of forgiving sin, dependent on the canonical mission given by the bishop.

449. Who can confer the Sacrament of Holy Orders?

The bishop alone can confer the Sacrament of Holy Orders.

No secular authority or Christian community can confer priestly powers, because they possess none themselves.

HOLY ORDERS IS THAT SACRAMENT IN WHICH THE POWER OF THE PRIESTHOOD IS CONFERRED WITH THE GRACE TO FULFIL THE DUTIES OF THAT STATE, CHIEFLY THROUGH THE IMPOSITION OF THE HANDS AND THE PRAYER OF THE BISHOP.

The first step in preparation for the priesthood is the tonsure. It is the sign of the clerical state. Then come (2) the four minor orders: Ostiarius (door-keeper), lector (reader), exorcist, acolyte (server). 3. The higher orders: subdeacon and deacon.

The highest order is that of bishop. It follows the priesthood. The SPECIAL SIGNS OF THE BISHOP (HIGH PRIEST) are ring, mitre, and staff or crozier. If a bishop is made Pope, he does not receive higher orders, but only the commission of Christ to govern the whole Church, and not merely a part of it, as he had previously governed.

Application.—Always honor the priest as the representative of Jesus Christ. He administers the sacred mysteries; he is the father, guide, teacher, and physician of our souls. Respect the priest, in spite of any human frailties he may possess. Most of all, be on your guard never to hinder his good work by evil talk. Pray often, especially on Ember days, to “the Lord of the harvest that He send forth laborers into His harvest” (Matt. 9:38).

7. MATRIMONY.

450. Who instituted matrimony?

God instituted matrimony in paradise.

Therefore matrimony is something sacred. Adam and Eve were the first married couple.

451. What did Christ do to sanctify those who are married?

To sanctify those who are married, Christ made matrimony a sacrament.

If two persons of different sex, who are in no way prevented from marrying, make a mutual promise of marriage, they are said to be engaged or betrothed.—They have made a contract to be married. A contract consists in an agreement between two or more parties, who bind themselves to it by words or unmistakable signs.

452. What is the outward sign in the Sacrament of Matrimony?

The outward sign in the Sacrament of Matrimony consists in the lawful contract, by which two single persons of different sex, who are baptized, bind themselves to live together in closest union till death parts them.

The Church has made the strict law that this contract should only be made in the presence of the parish priest and two witnesses. Catholics who marry before a civil magistrate commit a mortal sin. Those who do it before a Protestant minister deny their faith, and are excluded from the Church. Should they die impenitent, they cannot be buried from the Church. The witnesses also commit a mortal sin.

In those places in which this law has been put into force, and still exists, all marriages that are not made before the parish priest, or his representative, and two witnesses are **INVALID**.

Parents must by all means prevent their children from contracting marriage before a secular magistrate or a Protestant minister. Parents who permit such marriages, or even lend their co-operation by allowing the minister to enter their house, commit grievous sin.

453. What are the effects of the Sacrament of Matrimony?

The Sacrament of Matrimony:

1. Increases sanctifying grace;
2. Unites the contracting parties till death sunders their union;
3. Gives special graces to fulfil the duties of their state of life.

1. It increases sanctifying grace. Therefore, those who get married must be in the state of grace. If they should be in the state of mortal sin, they must go to confession, or when they are prevented from doing so, they must at least make an act of perfect contrition. They **MUST** go to confession if they want to receive communion before matrimony. Those who receive the Sacrament of Matrimony in the state of mortal sin receive, indeed, the sacrament validly, but unworthily. To receive the grace of the sacrament afterwards, they must make a good confession, not forgetting to accuse themselves of the sin of sacrilege.

2. According to the law of Christ, Christian marriage cannot be **DIS-SOLVED** till death. No judge, no civil authority can grant a divorce that allows either party to marry again during the lifetime of husband or wife. Any one who attempts such a crime lives in adultery and can never be admitted to the sacraments till this criminal union has been given up.

3. The married couple have special duties towards each other and their children.

MATRIMONY IS THAT SACRAMENT IN WHICH TWO PERSONS OF DIFFERENT SEX, WHO ARE BAPTIZED, BIND THEMSELVES BY A LAWFUL CONTRACT TO LIVE TOGETHER IN CLOSEST UNION TILL DEATH PARTS THEM, AND IN WHICH THEY RECEIVE THE GRACE TO FULFIL THE DUTIES OF THEIR STATE OF LIFE.

454. What are the duties of married persons towards each other?

Those who are married must:

1. Be faithful till death and live together in love;

2. The husband must care for his wife; the wife must obey the husband in all that is right.

“What therefore God hath joined together, let no man put asunder” (Matt. 19 : 6). “Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it” (Eph. 5 : 25). “Wives, be subject to your husbands, as it becometh in the Lord” (Col. 3 : 18).

455. What are the duties of parents towards their children ?

Parents must care for the temporal, but far more for the eternal welfare of their children.

They must early teach them to pray, send them if possible to a Catholic school, make them learn something useful, keep them from being led astray, if necessary correct them, give them a good example, and pray for them. “Withhold not correction from a child : for if thou strike him with the rod, he shall not die : and thou shalt deliver his soul from hell” (Prov. 23 : 13, 14).

Woe to parents who send their children to Protestant kindergartens, Sunday-schools, or sewing-schools !

456. With whom can a Catholic not contract a valid marriage ?

A Catholic cannot contract a **VALID** marriage with :

1. One who is already married ;
2. One who is not baptized ;
3. A near relative ;
4. One who is spiritually related to him.

1. Not even if one or both parties have been divorced by civil or Church authority.

2. Heathens, Jews, or members of any sect who are not at all or not validly baptized.

3. Relatives by blood or marriage up to the fourth degree.

4. See the Sacraments of Baptism and Confirmation.

Any reason that prevents marriage is called an **IMPEDIMENT** of marriage. The above-mentioned impediments, besides which there are some others, are called **DIRIMENT** impediments, because they make a valid matrimony **IMPOSSIBLE** as long as the Church has not given dispensation. There are some impediments, such as the first, from which the Church **CANNOT** dispense ; others from which she **NEVER** dispenses ; others, again, from which she dispenses only for the **WIGHTEST REASONS**. Those who are thinking of marriage should therefore see beforehand whether a valid marriage is possible, and in doubtful cases consult the parish priest. Those who in spite of a diriment impediment live together as husband and wife must separate if they want to save their souls.

457. When is a Catholic not allowed to marry ?

A Catholic is NOT ALLOWED to marry if :

1. He has taken a vow to remain single ;
2. He has promised marriage to another party ;
3. The banns have not been published three times in the church ;
4. He intends to marry a non-Catholic. (*Mixed marriage.*)

1. Moreover, a vow of chastity, a vow to be a priest or religious, makes marriage unlawful.

2. The promise of marriage can be recalled (a) if both parties agree to recall it ; (b) if there be important reasons to recall it. But in this case the matter should be laid before the confessor. It is a mortal sin to break this promise without an important reason.

3. The strict law that the banns should be called three times in the church has been made to prevent invalid marriages. Should any one know of an impediment, he is strictly bound to inform the parish priest.

4. A non-Catholic is one who is validly baptized, but belongs to a sect.

These impediments, besides which there are some others, do not make the marriage invalid, but render it UNLAWFUL as long as the Church has not given dispensation. They are therefore called HINDERING impediments. The Church dispenses from them ONLY FOR WEIGHTY REASONS, nor can she dispense in EVERY case.

From the first Sunday of Advent till Jan. 6th, and from Ash Wednesday till the first Sunday after Easter, included, SOLEMN marriages in the church are forbidden. In many dioceses ALL marriages are forbidden during these parts of the year, unless special permission is granted by the bishop. For this reason these seasons are called "FORBIDDEN TIMES."

458. Why does the Church so strictly forbid mixed marriages ?

The Church strictly forbids mixed marriages :

1. Because the non-Catholic party usually believes in divorce ;
2. Because the Catholic party is in danger of losing his faith or growing lukewarm in it ;
3. Because the children mostly receive a poor Catholic education or none at all.

The bishops only permit mixed marriages for WEIGHTY REASONS, and never without the promises that: 1, ALL children shall be brought up in the Catholic faith ; 2, that the Catholic party be quite free to prac-

tise the faith and be not ridiculed for doing so, and will try to convert the other party.

Parents commit a mortal sin who allow their children to make a mixed marriage, unless the consent of the bishop has been obtained and all the promises have been made.

GOOD CATHOLICS SHOULD MARRY ONLY SUCH PERSONS as are: 1, also good Catholics; 2, healthy in body and soul; 3, of about the same age and station in life.

CATHOLICS WHO THINK OF GETTING MARRIED SHOULD: 1, pray devoutly to the Holy Family; 2, speak to their parents before making an engagement; 3, avoid all secret meetings; 4, frequently receive the sacraments. "We are children of the saints, and must not be joined together like heathens that know not God" (Tob. 8: 5). Those who are betrothed should repeat their catechism, because the parish priest must see that they are well instructed, and know the duties they are about to undertake.

CATHOLIC MARRIAGES SHOULD BE CELEBRATED IN THE CHURCH, and, if possible, with a nuptial Mass. Blessing of the ring; nuptial blessing. It is forbidden to celebrate mixed marriages in the church. All ceremonies and blessings are omitted.

Application.—Great are the duties of married persons and parents. But God's grace lightens the burden, and the thought of thus meriting heaven for themselves and their children encourages Christian parents. Parents who do not properly educate their children should think of Our Saviour's words: "But he that shall scandalize one of these little ones that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea" (Matt. 18: 6).

Bridegroom and bride should, as it were, invite Jesus and His holy Mother to their marriage by leading a chaste life, by prayer and frequenting the sacraments. Only then can they expect God's blessing for their married life.

REVIEW OF ALL THE SACRAMENTS.

There is one of the seven sacraments that gives supernatural life to the soul (Baptism); one that strengthens it (Confirmation); one that nourishes the soul (the Sacrament of the Altar); one that heals its wounds and even raises it from the dead by restoring supernatural life (Penance); one that strengthens it for its final struggle (Extreme Unction). The other two sacraments (Holy Orders and Matrimony) were instituted by Christ to qualify and strengthen priests and parents to educate for heaven those who are subject to them.

As Baptism and Penance give or restore spiritual life to those who are spiritually dead, they are called **SACRAMENTS OF THE DEAD**. The other five are **SACRAMENTS OF THE LIVING**, because they increase the life of grace and can be received only by those who possess it.

The various special graces to which each sacrament **ENTITLES**, and which are always given, if not at once, then certainly when the need arises, are called its **SACRAMENTAL GRACES**.

FOURTH PART.

THE PRAYER OF THE CHURCH (SACRAMENTALS).

THE PRINCIPAL FORMS OF PRAYER.

I. THE PRAYER OF THE CHURCH (SACRAMENTALS).

459. What prayer is especially useful to us ?

The prayer of the Church is especially useful to us.

It has a special power, from being united to the prayer of Christ and the saints.—The Pope, the bishops, and priests, etc., pray in the name of the Church when they say Mass, recite their office, etc.

460. When does the Church pray in a special manner ?

The Church prays in a special manner when blessing and consecrating.

We do not here speak of that consecration which is a sacrament (Holy Orders).

461. What is meant by blessing ?

Blessing consists in calling down God's protection by special, solemn signs and words.

462. What does the Church bless ?

The Church blesses persons and things that are for our use.

1. Persons : at Mass, Benediction, children, the sick, etc. The blessing of St. Blase. Of special value is the blessing of the Pope and of bishops.

2. Things : fruit, eggs, bread, wine, etc. . . . fields, houses, ships, schools, etc. These objects are not sanctified by the blessing of the Church ; but God's protection is called down on those who use them.

463. What sign does the Church use when she blesses ?

When blessing the Church uses the sign of the cross.

The blessing with the Blessed Sacrament is also given in the sign of the cross.

464. Why does the Church bless with the sign of the cross ?

The Church blesses with the sign of the cross :

1. Because all blessing comes from the cross of Christ ;
2. Because the devil flees from the cross.

465. What is meant by consecrating ?

Consecrating means :

1. Conferring upon persons a spiritual dignity ;
2. Sanctifying certain things for the service of God and the pious use of the faithful.

1. The four minor orders, etc.

2. FOR THE SERVICE OF GOD : churches, altars, chalices, sacred vestments, bells, holy oils, cemeteries, ashes, etc. FOR OUR PIOUS USE : rosaries, medals, scapulars, etc. FOR BOTH PURPOSES : holy water, palms, crosses, pictures, statues, stations of the cross, candles, etc. The Church consecrates these things for God's honor and our welfare.— Things that have been consecrated should never be sold for a higher price ON ACCOUNT of the blessing.—Everything that is consecrated is also blessed ; but not everything that is blessed is also consecrated. Some consecrations can be performed only by the bishop.

466. What favors does the Church pray for when she blesses and consecrates ?

When the Church blesses and consecrates she prays :

1. That God may turn aside from us His just punishments ;
2. That Satan may not harm us and the things we use ;
3. That we may obtain God's help for soul and body.

1. Fire, thunderstorms, poor harvest, sickness to men and animals, etc.

2. Not harm US in soul or body ; THINGS WE USE : fruit, animals, etc.

3. When BLESSING the Church chiefly prays for TEMPORAL favors, when CONSECRATING for our ETERNAL welfare.

Still the Church does not pray for all the above-mentioned favors in ALL her blessings and consecrations, but makes special requests in blessing US, our FOOD, in the blessing of ST. BLASE, of CHURCHES, ROSARIES, etc. In consecrating persons she implores also other favors. Before blessing holy water (water with a little salt) the Church forbids the evil influence of Satan through these objects. She EXORCISES him. Therefore holy water is sprinkled on everything from which Satan is to be driven out.

467. What do we call the blessings and consecrations of the Church, and especially all blessed objects ?

The blessings and consecrations of the Church and especially all blessed objects are called **SACRAMENTALS**.

They have this name from being **SIMILAR** to the sacraments.—There are permanent and passing sacramentals.

468. When do consecrated objects benefit us ?

Consecrated objects benefit us when we use them devoutly and with confidence in the prayers of the Church.

Application.—Your own prayer may not be very powerful. Strive therefore to draw benefit from the prayers of the Church by the devout use of sacramentals. Always carry some consecrated object : medals, scapular, rosary, etc.

No Catholic home should be without holy water, blessed palms, and candles. Bless yourself with holy water morning and evening and before leaving the house. You will thus drive away the evil spirit. Make at least the sign of the cross before and after prayer, before every important undertaking and in temptation.

For the consolation of the departed sprinkle holy water on the corpses and on the graves of the dead.

II. THE PRINCIPAL PRAYERS.

1. THE LORD'S PRAYER.

Our Father, who art in heaven,

1. Hallowed be Thy name,

2. Thy kingdom come,

3. Thy will be done on earth as it is in heaven ;

4. Give us this day our daily bread,

5. And forgive us our trespasses, as we forgive those who trespass against us,

6. And lead us not into temptation,

7. But deliver us from evil. Amen.

The "Our Father" is called the Lord's Prayer, because Christ Our Lord taught it and told us to use it. It is the best, simplest, and most comprehensive prayer. It consists of one invocation and seven petitions. The invocation is "Our Father, who art in heaven."

469. What do the words "Father, who art in heaven," call to our minds ?

These words remind us that we should pray to God with childlike confidence ; for as "Father" He **WISHES** to help us, and as "Lord of heaven" He **CAN** help us.

470. Of what does the word "Our" remind us?

The word "Our" reminds us that God is the father OF ALL men, and that as BRETHREN we should therefore pray for one another.

**471. What is meant by the words, "hallowed be Thy name"?
(First petition.)**

These words mean: May Thy holy name, O God, be glorified by all men.

To glorify, that is, to know, love, and honor God.

**472. What is meant by the words, "Thy kingdom come"?
(Second petition.)**

These words mean: May all men belong to Thy Church and live and die in Thy grace.

In order to honor Thee in a worthy manner in time and eternity. For the sinner cannot honor God worthily.—The kingdom of the Church, of grace, of heaven.—Emblem of the apostleship of prayer.—Devotion to the Sacred Heart. The badge.

**473. What is meant by the words, "Thy will be done on earth
as it is in heaven"? (Third petition.)**

These words mean: May all men do Thy holy will, as it is done by the angels and saints in heaven.

1. By keeping God's commandments; 2, by acting according to His wish; 3, by submitting to all His dispensations.—The angels and saints do the will of God at once with joy and constancy.—Such an obedience honors God in the highest degree.

After having, as it were, forgotten self and thought of God only, and prayed for what is due to Him, we are also to pray for ourselves: in the fourth petition for the bread of the body, in the fifth and sixth for the bread of the soul.

**474. What is meant by the words, "Give us this day our daily
bread"? (Fourth petition.)**

These words mean: Give us this day our necessary food.

BREAD: All that we need for the life of the body.

DAILY bread: Not what is superfluous, not riches.

OUR daily bread: To be earned by our work. (He who will not work, shall also not eat.)

GIVE it by granting a good harvest,—by enabling us to earn so much that we can buy bread,—by urging the rich to give us in our poverty out of their abundance.

Give us THIS DAY: only for to-day; for what we need to-morrow, we shall ask to-morrow.

REMARK.—When SHALL we or MAY we ask for temporal favors? See Questions 196, 200, 201.

In regard to the BREAD OF THE SOUL, which is God's grace, we should pray not only for the graces necessary for TO-DAY, but for ALL that are necessary TILL DEATH (the grace of perseverance). For this grace we should implore God EVERY DAY.

475. What is meant by the words, “Forgive us our trespasses, as we forgive those who trespass against us”? (Fifth petition.)

These words mean :

1. Remit our sins and the punishments due to them, because we forgive all those who have offended us.

2. Remit them to us in the SAME MEASURE as we forgive others.

1. We pray here especially for sanctifying grace and for the actual graces necessary for conversion.

2. He who does not fully forgive those who have offended him will not receive the full remission of temporal punishment due to his sins.

476. What is meant by the words “Lead us not into temptation”? (Sixth petition.)

These words mean : Do not allow us to be grievously tempted; but if Thou permittest it, help us to overcome the temptation.

We pray here for the PRESERVATION of sanctifying grace; that is to say, for the grace of perseverance and the actual graces necessary for it.

477. What do the words mean: “Deliver us from evil”? (Seventh petition.)

These words mean : May God keep from us ALL that is a REAL evil.

Exterior evils; evils of the soul; sin and the punishment of sin,

In this last petition all the previous ones are, as it were, repeated.

478. What is meant by the word “Amen” at the end of the Lord’s Prayer?

The word “Amen” at the end of the Lord’s Prayer means “so be it.”

2. THE HAIL MARY.

Hail Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us, sinners, now, and at the hour of our death. Amen.

479. What does the Hail Mary contain?

The Hail Mary contains:

1. The greeting of the Archangel Gabriel and the greeting of St. Elizabeth.

2. A prayer of petition made by the Church.

1. The angel said: “Hail, full of grace, the Lord is with thee: Blessed art thou among women” (Luke 1: 28).

St. Elizabeth said: “Blessed art thou among women, and blessed is the fruit of thy womb” (Luke 1: 42).

The words “Mary” and “Jesus” have been added by the Church.

2. The prayer of petition is: “Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.”

480. What is the meaning of the words “Hail Mary”?

These words mean: Rejoice, O Virgin Mary, for God has done great things to thee.

Greeting among men usually means that we wish each other well.

481. What is the meaning of the words “Full of grace”?

These words mean: Thou hast even now more grace than all the angels and saints together.

Mary received a new name which belongs to her alone, “Full of grace.”

482. What is the meaning of the words "The Lord is with thee"?

These words mean: Thou art so pleasing to God, that He will do still more for thee.

By these words the angel prepared Mary for the joyful tidings.

483. What is the meaning of the words "Blessed art thou among women"?

These words mean: Thou art the most blessed of all women, for God has chosen thee to be His Mother.

484. What is the meaning of the words "Blessed is the fruit of thy womb, Jesus"?

These words mean: Thou art of all women the most blessed, because thou art the Mother of Jesus from whom all blessing comes.

Therefore by honoring Mary we also honor Jesus.

NOTE.—In saying the "Hail Mary" we should think of this or that great grace that Mary received before and after she became the Mother of God.

485. Why do we address Mary in the petition as Mother of God?

We address Mary as Mother of God:

1. To profess our faith that Jesus Christ is truly God, and Mary the Mother of God;

2. To raise our confidence in the powerful intercession of the Blessed Virgin Mary.

486. What should we ask of Mary?

We should ask her to help us by her intercession:

1. In all our necessities;

2. Most of all at the hour of death.

1. Our needs are expressed in the four first petitions of the Lord's Prayer.

2. The Mother of sorrows is the patroness of a happy death.

487. Why do we say to Mary that we are sinners?

We say that we are sinners, because Mary is most merciful to sinners.

Mary at the foot of the cross. Refuge of sinners. Mother of mercy. For us sinners she became the Mother of God.

3. THE ANGELUS.

1. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost. Hail Mary, etc.

2. Behold the handmaid of the Lord. Be it done unto me according to thy word. Hail Mary, etc.

3. And the Word was made flesh and dwelt among us. Hail Mary, etc.

Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ.

Let us Pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His Passion and cross be brought to the glory of His resurrection; through the same Christ Our Lord. Amen.

For the comfort of the departed: Our Father . . . Hail Mary . . . Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May they rest in peace. Amen.

488. When should we say the Angelus?

We should say the Angelus in the morning, at mid-day, and towards evening when the Angelus bell rings.

We should say it: it is good and useful, though we are not obliged to say it.

489. Why should we say the Angelus?

We should say the Angelus:

1. To thank God for becoming man;

2. To honor Mary, the Mother of God;

3. To obtain the protection of Jesus and Mary.

During the Easter season the Church recites the Regina Coeli instead of the Angelus.

O Queen of heaven, rejoice! Alleluia!

For He whom thou didst merit to bear, Alleluia!

Hath arisen, as He said. Alleluia!

Pray for us to God. Alleluia!

Rejoice and be glad, O Virgin Mary. Alleluia!

For the Lord hath risen indeed. Alleluia!

LET US PRAY: O God, who through the resurrection of Thy Son, Our Lord Jesus Christ, didst vouchsafe to fill the world with joy; grant, we beseech Thee, that through His Virgin Mother, Mary, we may lay hold on the joys of everlasting life.

Through the same Christ Our Lord. Amen.

4. THE ROSARY.

Introduction; In the name of the Father, etc. I believe in God, etc. Glory be to the Father, and to the Son, and to the Holy Ghost, etc. As it was in the beginning, is now, and ever shall be, world without end. Amen.

One Our Father and three Hail Marys for the increase of

Faith, Hope, and Charity. Glory be to the Father, etc.

One Our Father and ten Hail Marys, followed by the Glory be to the Father, etc., at the end of each mystery.

The five joyful mysteries are :

1. The Annunciation. "Whom thou didst conceive by the Holy Ghost."
2. The Visitation. "Whom thou didst carry to St. Elizabeth."
3. The Birth of Our Lord. "Who was born of thee at Bethlehem."
4. The Presentation of Our Lord. "Whom thou didst present in the Temple."
5. The Finding of Our Lord in the Temple. "Whom thou didst find in the Temple."

The five sorrowful mysteries are :

1. The Agony of Our Lord in the garden. "Who sweat blood for us."
2. The Scourging of Our Lord at the pillar. "Who was scourged for us."
3. The Crowning with thorns. "Who was crowned with thorns for us."
4. The Carrying of the cross. "Who carried His cross for us."
5. The Crucifixion of Our Lord. "Who was crucified for us."

The five glorious mysteries :

1. The Resurrection of Our Lord. "Who arose from the dead."
2. The Ascension of Our Lord. "Who ascended into heaven."
3. The Descent of the Holy Ghost. "Who sent down the Holy Ghost."
4. The Assumption of Our Blessed Lady. "Who took thee up into heaven."
5. The Coronation of Our Blessed Lady. "Who crowned thee in heaven."

490. Why should we often say the Rosary of Our Blessed Lady?

We should often say the Rosary of Our Blessed Lady, because it is a very easy, beautiful, holy prayer, and fraught with many graces.

1. Very easy: It is, even for those who cannot read, very easy to think of the different mysteries and of the glories of Mary whilst telling their beads.

2. Very beautiful and holy: The Rosary is woven together of the most beautiful and holy prayers.

3. Fruitful for soul and body, for the good of mankind and of the Catholic Church.

Very many indulgences, especially in the month of October, are attached to it. In order to gain them we must have indulgenced beads, and ponder on the mysteries while devoutly reciting the various prayers.

Living Rosary—Confraternity of the Holy Rosary.

The frequent repetition of the same salutation helps to imprint the mysteries more deeply into our memory and to pray more fervently to Mary. The angels sing unceasingly holy, holy, holy. The oftener the child cries out "mother," the dearer the salutation becomes to her.

SHORT VIEW OF THE WHOLE CATECHISM.

We must (1) believe all that God has revealed and taught us to believe by the Catholic Church ; this in brief is the substance of the Catechism.

(2) We must not only avoid all sin by keeping the commandments of God and the Church, but perform good and meritorious works ; we must be virtuous and strive to attain the perfection of our state of life.

(3) But as this cannot be done without the grace of God, we must use the means of grace God has given for our salvation :

(a) The sacraments, some of which are for all Christians, others for special states of life, some for this life, one for the hour of death, some necessary, others most useful for salvation.

(b) Prayer (our own prayer ; the prayer of the Church, that is, sacramentals).

If we act in this way we do that for which we are on earth : to know God, to love Him, to serve Him (our proximate end), and thus to save our souls (our last end).

APPENDIX.

I. PRAYERS AND INSTRUCTIONS.

NOTE.—The letters P. I. which are added to some of the prayers indicate that he who recites these prayers every day for a month can gain a plenary indulgence under the usual conditions, on any day of the month. The conditions are confession, communion, and prayer for the intention of the Pope. The weekly confession is sufficient to gain all plenary indulgences that may fall in that week ; the prayer for the intention of the Pope generally consists of five Our Fathers and Hail Marys, and is to be said in the church. The sick can say these prayers at home.

The sign of the cross: In the name of the Father, ✠ and of the Son, ✠ and of the Holy Ghost ✠. Amen. 50 days' Indulgence ; with holy water, 100 days.

The Lord's Prayer, p. 127 ; the Hail Mary, p. 140 ; the Angelus and Regina Coeli, p. 142.—100 days, 3 times a day, P. I.

The Rosary, p. 143.—100 days for every Our Father and Hail Mary.

The Acts of Faith, Hope, and Charity, p. 94.—7 years and 7 Quarantines P. I.

Acts of Contrition and purpose of amendment, p. 119.

The Apostles' Creed, p. 7.

The Ten Commandments of God, p. 49.

The Commandments of the Church, p. 50.

The Seven Sacraments, p. 99.

A SHORT MORNING PRAYER.

ON AWAKING bless yourself with the sign of the cross : In the name, etc. Arise at once.

ON ARISING remember that many have been called to their last account during the past night, not a few of whom are lost forever. Thank God for giving you another day. Whilst DRESSING remember that sanctifying grace is your most precious garment, and make a firm resolution to keep it pure and unsullied till death.

When you ARE DRESSED take holy water and say : May the almighty and most merciful God, the Father, and the Son, and the Holy Ghost bless me. Amen. Then kneel down and say these morning prayers :

“O God, Thou hast in this past night	For me, dear Mother Mary, plead
So fatherly watched over me.	To God, both now and ever blest,
I praise and bless Thee, as is right,	For me to Jesus intercede.
And offer up my thanks to	Thy Son will grant me thy request!
Thee.	
Protect me also for this day	Protect and guide me, angel mine:
From sin and death and ev'ry ill;	I humbly pray to thee for this,
And what I think, and do, and say,	From sin preserve, to good incline,
Bless all, that I may do Thy	And lead me to eternal bliss.
will.	Amen.”

St. Joseph and my patron saint, pray for me. .

O my God ! To Thee I offer up all my thoughts, words, and actions. May they all be done to Thy honor. In union with the Sacred Heart of Jesus and with Mary will I pray, suffer, and work to-day. I earnestly wish to take part in all the prayers and good works, in all the Masses that are offered up throughout the world. I desire to gain all the indulgences that I can, and gladly apply to the souls in purgatory those

indulgences that can be gained for them. Jesus, have mercy on the souls in purgatory. In the name of the Father, etc.

IF TIME REMAINS, say the Apostles' Creed, the Lord's Prayer, the Hail Mary, make the Acts of Faith, Hope, and Charity, and recite these prayers to Our Blessed Lady.

PRAYER TO OUR BLESSED LADY AGAINST TEMPTATIONS.

My Queen and my Mother, I give myself entirely to thee ; and to show my devotion to thee I consecrate to thee this day my eyes, my ears, my mouth, my heart, and my whole being, without reserve. Wherefore, good Mother, as I am thine own, keep me, guard me, as thy property and possession. Amen.—100 days, if recited every morning and evening. P. I.

My Queen ! my Mother ! remember I am thine own. Keep me, guard me, as thy property and possession.—40 days in every temptation.

THE MEMORÁRE.

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come ; before thee I stand, sinful and sorrowful. O Mother of the Word incarnate ! despise not my petitions, but, in thy mercy, hear and answer me. Amen.—300 days. P. I.

THE SALVE REGINA.

Hail, holy Queen, Mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve ; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious Advocate, thine eyes of mercy towards us ; and after this our exile, show unto us the blessed fruit of thy womb, Jesus ; O clement, O loving, O sweet Virgin Mary.

Renew your good intention sometimes DURING THE DAY: "All for the greater honor of God." Repeat the Acts of Faith, Hope, and Charity every now and then.

PRAYER BEFORE INSTRUCTION.

Come, O Holy Ghost, fill the hearts of Thy faithful and kindle in them the fire of Thy love.

O God ! Who by the light of the Holy Ghost didst instruct the hearts of the faithful, grant us by this same Holy Spirit a love and relish of what is right and just, and a constant enjoyment of His comforts, through Christ Our Lord. Amen.

PRAYER AFTER INSTRUCTION.

O loving God, we thank Thee for the instruction we have received through Thy grace. Help us to preserve the truths of faith in our hearts, and by living up to them to obtain eternal life, through Christ Our Lord. Amen.

GRACE BEFORE MEALS.

In the name of the Father, etc. Bless us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ Our Lord. In the name of the Father, etc.

GRACE AFTER MEALS.

In the name of the Father, etc. We give Thee thanks, Almighty God, for all Thy benefits, Who livest and reignest world without end. Amen.

Vouchsafe, O Lord, for the sake of Thy name, to reward with eternal life all those who do good to us. Amen.

May the souls of the faithful departed, through the mercy of God, rest in peace. Amen. In the name of the Father, etc.

RENEWAL OF THE BAPTISMAL PROMISES.

O my God, through Thy divine mercy was I cleansed from sin in baptism in early childhood, and was made a child of God, a temple of the Holy Ghost, a member of the Church.

Gladly do I now profess my faith in Thee, O Father, in Thy Son, and in the Holy Ghost; and I firmly purpose to live and die according to this holy saving faith in the one, holy, Catholic Church.

I renounce anew all sin and Satan, all his works and pomps; and I promise Thee anew to keep all Thy commandments faithfully, to love Thee above all things and my neighbor as myself. Renew, I beseech Thee, the grace Thou gavest me in holy baptism. Through Christ Our Lord. Amen.

A SHORT EVENING PRAYER.

(To be said kneeling.)

In the name of the Father, etc.

To Thee, my God, before I rest

I raise my heart in thanks; O may

Thy holy name be ever blest,

For all Thou gavest me this day.

And if I have offended Thee,

My loving Father, pardon me.

Examine your conscience; make an act of perfect contrition with a firm purpose of amendment, so that if you were to die during the night, you would be in the state of grace. "O my God, I am heartily sorry," etc.

O Mary, dearest Mother mine,

To thee in love I have recourse;

Christ Jesus, too, my Lord divine,

Of all my hopes and joys the source,

Let in Thy sacred wounds me dwell

That I may rest chaste, pure, and well.

Jesus, Mary, Joseph ! be my help at the hour of my death. Angel guardian, pray for me. May the souls of the faithful departed, etc. In the name of the Father, etc.

If not too tired, add to this short night prayer the Apostles' Creed, the Lord's Prayer, the Hail Mary, and the following prayer to Our Lady.

We fly to thy patronage, O holy Mother of God. Despise not our petitions in our necessities ; but deliver us from all dangers, O ever glorious and blessed Virgin.

On arising from your knees take HOLY WATER and bless yourself, saying : " May the Almighty," etc.

Whilst UNDESSING think that you will have once to leave all the goods of this earth, that you must die, and that your body will be put into a grave and become the food of worms.

WHEN RETIRING FOR THE NIGHT SAY :

In the name of my crucified Saviour, I retire to rest. May He protect me, now and forever, and lead ME to eternal life. Amen.

Father, into Thy hands I commend my soul. Amen.

Make use of EJACULATORY PRAYERS, if you cannot at once fall asleep, or should awake during the night.

Jesus, Mary, Joseph, I give you my heart and soul.—100 days.

Jesus, Mary, Joseph, may I breathe forth my soul in peace with you.—100 days.

O sweetest heart of Jesus, I implore

That I may ever love Thee more and more.—300 days, P. I.

Sweet Heart of Mary, be my salvation.—300 days, P. I.

Holy angel guardian, pray for me.

Make yourself familiar with these and similar prayers, so that you can use them at any time, especially in temptation.

SOME OTHER PRAYERS TO WHICH INDULGENCES HAVE BEEN GRANTED.

1. My God and my all !—50 days.
2. For devoutly pronouncing the names of Jesus and Mary.—50 days.
3. Blessed be Jesus Christ!—Forever, or Amen.—50 days.
4. My Jesus, mercy!—100 days.
5. Blessed be the holy and immaculate conception of the Most Blessed Virgin Mary, Mother of God.—300 days.
6. Jesus, I love Thee above all things.—50 days.
7. Angel of God, my guardian dear, to whom His love commits me here, ever this day be at my side, to light and guard, to rule and guide. Amen.—100 days, P. I., also on Oct. 2.
8. For reciting three times daily : Glory be to the Father, etc.—100 days, morning, noon, and night, P. I.
9. O Sacrament most holy ! O Sacrament divine ! all praise and all thanksgiving be every moment Thine.—100 days, once a day, P. I.

10. Jesus, meek and humble of heart; make my heart like unto Thy heart!—300 days, once a day.

11. O Mary, conceived without sin, pray for us who have recourse to thee!—100 days, once a day.

12. St. Joseph, friend of the Sacred Heart, pray for us.—100 days, once a day.

13. For reciting the “Anima Christi.”—300 days each time, 7 years when it is recited after Holy Communion, P. I.

14. For the prayers after Mass: three Hail Marys, the Salve Regina, etc.—300 days after every holy Mass.

15. The Litany of Loretto.—300 days each time; P. I. on the five principal feasts of Our Lady.

16. For three Our Fathers in honor of the Passion of Christ, and three Hail Marys in honor of the Mother of Sorrows for the dying (to be said kneeling, except in case of sickness).—300 days, P. I.

17. For the “De Profundis,” or one Our Father and Hail Mary with the words: Grant them, O Lord, eternal rest, and let eternal light shine upon them, (to be said kneeling when the “De Profundis” bell tolls).—P. I. once a year.

18. For the “De Profundis” with the above words.—50 days, three times daily.

19. The Divine Praises in atonement of blasphemy against God: Blessed be God! Blessed be His holy name! Blessed be Jesus Christ, true God and true man! Blessed be the name of Jesus! Blessed be Jesus in the most holy Sacrament of the Altar! Blessed be the Sacred Heart of Jesus! Blessed be the great Mother of God, Mary, most holy! Blessed be her holy and immaculate conception! Blessed be the name of Mary, Virgin and Mother! Blessed be God in His angels and in His saints!—One year each time, P. I.

Moreover, indulgences have been granted for MANY PIOUS PRACTISES (novenas, Forty Hours' Devotion, the Way of the Cross, the devotion to the Sacred Heart of Jesus, to Our Blessed Lady, to St. Joseph, especially for the months of June, May and October, March, the six Sundays in honor of St. Aloysius, etc.), for WORKS OF ZEAL (for teaching catechism and attending catechetical instruction, for retreats, missions); for WORKS OF CHARITY (visiting the sick, the heroic act), to OBJECTS OF DEVOTION (crosses, scapulars, medals), to DIFFERENT CONFRATERNITIES (the Apostleship of Prayer, of the Sacred Heart, of Our Blessed Lady, of the holy Rosary), TO THE SODALITIES OF THE BL. VIRGIN, the ASSOCIATION OF THE HOLY FAMILY, to OTHER PIOUS SOCIETIES (that of St. Vincent de Paul, of the Holy Childhood, of the Bona Mors (for a happy death), of St. John Berchmans, of Christian Mothers) to the DIFFERENT RELIGIOUS ORDERS. Very many of these indulgences may be applied to the souls in purgatory.

II. CEREMONIES OF THE CHURCH—PROCESSIONS—PILGRIMAGES—SOCIETIES.

The CEREMONIES OF THE CHURCH are signs or actions of deep meaning which the Church has prescribed for the celebration of divine worship and the edification of the faithful. In the old law God Himself had prescribed ceremonies; Christ also used different ceremonies in the various miraculous cures which He wrought. We BOW OUR HEAD and BEND OUR KNEE to show our reverence and humility; we GENUFLECT before the tabernacle to adore our hidden God; we FOLD OUR HANDS during prayer in sign of supplication, and when we STRIKE OUR BREASTS we confess that we are guilty in the sight of God and deserve punishment. LIGHTED CANDLES represent Jesus Christ, the light of the world, as also faith that enlightens, hope that strives upwards, charity that inflames. The PASCHAL CANDLE reminds us of the RESURRECTION of Our Saviour Who redeemed us from the slavery of Satan, and of the PILLAR OF FIRE that led Israel from the bondage of Egypt. INCENSE is a symbol of prayer which should arise as an odor of sweetness to the throne of God (Ps. 140 : 2).

PROCESSIONS are held :

1. As a profession of faith before the whole world.
2. In order to praise and thank God publicly.
3. In order to implore God's blessing and turn away His chastisements which we have so richly merited by our sins. The most important are the Corpus Christi processions and the processions on the feast of St. Mark and on the rogation days. Nor were processions unknown in the old law. As we read in Holy Scripture (2 Kings 6), the ark of the covenant was carried in solemn procession into the tabernacle, and Christ Himself entered Jerusalem in procession (Matt. 21).

PILGRIMAGES are highly recommended by the Church :

1. Because they are a very ancient Christian custom.
2. Because, when made in the proper spirit, they are a source of many blessings.

The early Christians undertook pilgrimages to the holy places where Jesus had lived and suffered, as also to the tombs of the apostles and martyrs. It is true that God is everywhere and can everywhere hearken to our prayers ; but He shows His special pleasure in granting our requests not only at certain times, but also in certain places. Moreover, shrines contribute very much to renew and raise our devotion in a special manner.

In order to be made in the right manner, a pilgrimage should not interfere with the duties of our state of life. It must be undertaken with a pure intention, be accompanied by fervent prayer and sanctified by receiving the sacraments,

CONFRATERNITIES are recommended by the Church because they promote prayer, good works, and the reception of the sacraments. The confraternities of the Sacred Heart, the immaculate heart of Mary, the holy Rosary, the Bona Mors, for the help of the souls in purgatory, for missionary purposes, the Holy Childhood, etc. Those who do not keep the rules of the confraternities to which they belong do not commit sin by neglecting them, but deprive themselves of many graces. The Church recommends most of all the sodalities of Our Blessed Lady.

III. SHORT EXPLANATION OF THE MASS.

1. THINGS NECESSARY FOR THE CELEBRATION OF MASS.

1. The **Altar Bread** of pure wheaten flour ; **Wine**, the pure juice of the grape.

2. The **Altar** with the altar stone on which there are five crosses. The **ALTAR STONE** is consecrated by the bishop and contains relics of the martyrs. The altar is covered with three white linen cloths. There must be a crucifix on it, and at least two candlesticks with burning candles of pure wax, the missal and altar cards. Flowers are added, especially on great feasts, to grace the solemnity.

3. The **Sacred Vessels** : The **CHALICE** and **PATEN** are of gold, or at least gold-plated. In connection with the **CHALICE** when **PREPARED FOR MASS** are : the **PURIFICATOR**, a linen cloth to clean it ; the **PALL**, a square piece of white linen to put over the chalice ; a **VEIL** of silk to cover it ; the **BURSE** or coverlet, that contains the **CORPORAL**, a large square piece of white linen that is spread over the altar stone.

4. The **Vestments of the Priest** show at once that a most sacred mystery is about to be performed. The **AMICE**, or shoulder-cloth, calls to mind the shameful manner in which Our Saviour was blindfolded on the eve of His death ; the **ALB**, a long white garment, reminds us of the white garment in which Christ was derided by Herod and his courtiers ; the **GIRDLE**, or cincture, signifies the ropes with which Jesus was bound as a captive in the garden, when He was fastened to the scourging pillar, when He was scourged, when He was dragged to execution ; the **MANIPLE** represents the fetters with which Our Lord's hands were tied ; the **STOLE** calls to mind Our Saviour's cross, and the **CHASUBLE**, His scarlet cloak. For Benediction the priest wears the **COPE**.

The **FIVE COLORS** of the **SACRED VESTMENTS** and of the **VEIL** and **BURSE**.

(a) **WHITE** (innocence, joy, glory); most feasts of Our Lord, Our Blessed Lady, the angels, and saints who are not martyrs ; (b) **RED** (fire, blood—love, sacrifice); Pentecost, feasts of the Holy Cross, of the Passion and of martyrs ; (c) **GREEN** (hope, color of spring): days that are neither feasts nor days of penance, as the Sundays between Trinity and Advent ; (d) **VIOLET** (penance, humility): Sundays in Advent and Lent ; (e) **BLACK** (mourning) : Good Friday, all souls, Masses for the dead.

2. THE CELEBRATION OF MASS.

THE PREPARATORY PART OF THE MASS.

1. Standing at the foot of the altar, the priest recites a PREPARATORY PRAYER alternately with the servers, who answer in the name of the people. It consists chiefly of the 42d Psalm. It expresses the desire to offer up the holy sacrifice, and confidence in the help of God. It is followed by the CONFITEOR, or confession of sin, and other prayers for the mercy of God.

2. The priest ascends the steps, kisses the altar in token of reverence and says the INTROIT (entrance prayer) on the epistle side of the altar. It consists, in the rule, of passages from Holy Writ and refers to the Mass of the day.

3. Going to the middle of the altar, the priest recites alternately with the servers the KYRIE ELEISON, CHRISTE ELEISON, KYRIE ELEISON (Lord, have mercy on us, Christ, have mercy on us, Lord, have mercy on us), in which each of the three divine persons is three times invoked for mercy. It is generally followed by the GLORIA (glory be to God on high), the words of joy sung by the angels at the birth of Christ.

4. Turning to the people, the priest greets them with the words of blessing: DOMINUS VOBISCUM (the Lord be with you), to which the servers answer in the name of all, ET CUM SPIRITU TUO (and with thy spirit). Thereupon the priest goes to the epistle side of the altar and in the words OREMUS (let us pray) he expects all present to join in prayer. Collecting, as it were, the INTENTIONS OF ALL PRESENT, the priest says the COLLECTS, and is answered by the servers AMEN (May these petitions be granted).

5. Then he reads the EPISTLE (letter), because this part of Mass is generally taken from one of the letters of the apostles. Shortly after the epistle follows the GOSPEL, a passage taken from one of the four gospels. Before reading it the priest passes to the other side of the altar, to indicate that the good tidings of the gospel passed from the Jews to the Gentiles. All who are present arise and stand during the gospel, as a sign of their willingness to follow the teachings of Christ.

6. The NICENE CREED (profession of faith), follows the gospel on Sundays and certain feast days. (Council of Nice, in the year 325.)

THE FIRST PRINCIPAL PART OF MASS, THE OFFERTORY.

1. The PRIEST TAKES BREAD AND WINE and OFFERS them up to God. They are thus blessed and prepared for the consecration, when they will be changed into the body and blood of Jesus Christ. As was done at the Last Supper, a few drops of water are mixed with the wine. This ceremony reminds us of the blood and water that flowed from the side of Our Saviour, as well as of the union of the divine and human nature in Jesus Christ.

2. The priest WASHES HIS HANDS to show that when offering up or assisting at this holy sacrifice we should be pure from sin. It also reminds us of the washing of the feet before the institution of the Holy Eucharist. In the words ORATE FRATRES (pray, my brethren) he exhorts all to prayer, that God may graciously accept the sacrifice about to be

offered up. For the same intention he then says certain prayers in a SUBDUED TONE OF VOICE (secreta).

THE SECOND PRINCIPAL PART OF MASS, THE CONSECRATION.

1. This part is introduced by the PREFACE, a solemn hymn of praise and thanksgiving. It begins with the words *sursum corda* (your hearts to God), and ends with the *sanctus* (holy, holy, holy), in which the priest unites his prayer with the hymns of the angelic choirs.

2. Then follows the CANON, or rule. It is so called because this part of Mass down to the PATER NOSTER is always the same, with the slight exception that on certain great feasts the mystery of the day is mentioned in some of the prayers. It is said in a low voice, and consists of prayers for the whole Church, its rulers, all its members, especially those who are present, but, most of all, for the faithful for whom the priest says the Mass. Then the intercession of the saints is invoked and the bread and wine are blessed.

3. Then comes the most sacred part of the whole Mass. The priest takes the bread he has blessed and pronounces over it the words of CONSECRATION, by which the bread is changed into the living body of Jesus Christ. The priest kneels in adoration, and then raises the sacred Host, so that the faithful may see it and adore their God and Saviour really present on the altar. The same is done with the chalice when the wine has been changed into the precious blood of Jesus Christ. The consecration is the real act of sacrifice during Mass.

4. After the consecration the priest prays to God that He may graciously accept the sacrifice for the welfare of His people, he prays FOR THE DEAD, and then to the blessed in heaven, that he may be united with them in eternal bliss.

THE THIRD PRINCIPAL PART OF MASS: THE COMMUNION.

1. This part of Mass begins with the "PATER NOSTER," the Lord's Prayer. It is said aloud by the priest. It contains everything that we can ask of God in prayer.

2. Following the example of Christ, Who broke the bread at the Last Supper, the priest BREAKS THE SACRED HOST, and drops a small part of it into the chalice, saying, "May the peace of the Lord be always with you."

3. Then comes the AGNUS DEI (Lamb of God). It is said three times, and serves, with some prayers that follow it, as IMMEDIATE PREPARATION for Holy Communion.

4. After having thrice said the *Domine, non sum dignus*, "O Lord, I am not worthy," the priest communicates, taking first the sacred Host, then the precious blood. The faithful who do not receive Our Lord actually should at least make a SPIRITUAL COMMUNION.

5. PRAYERS OF THANKSGIVING after Communion. Then comes the *Ita missa est*, "Depart, Mass is over;" or the *Benedicamus Domino*, "Let us praise the Lord;" or the *Requiescant in pace*, "May they rest

in peace." The priest gives his BLESSING to the congregation, except in Masses for the dead, and the sacrifice of the Mass is concluded with the GOSPEL of St. John, that announces the Incarnation of the Son of God.

During SOLEMN HIGH MASS WITH DEACON AND SUBDEACON, the altar, missal, the bread and wine, the priest, deacon, subdeacon, the servers and the congregation are BLESSED WITH INCENSE and thus, as it were, consecrated and made worthy of assisting at or celebrating the great mystery of the altar.

NOTE.—Mass is said, and has been said from the earliest times, in the LATIN language. It was the language of Rome, from which city the Gospel spread over the whole earth. The use of Latin has always been retained, because that language does not change. Thus it manifests the unity of the Church and of its sacred ceremonies, and helps to preserve them.

3. INSTRUCTION FOR ALTAR BOYS.

HOW TO ANSWER THE PRIEST AT THE HOLY SACRIFICE OF THE MASS.

Priest: Introibo ad altare Dei.

Server: Ad Déum, qui lætíficat juventútem méam.

P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

S. Quia tu es, Déus, fortitúdo méa: quare me repulisti, et quare tristis incédo, dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

S. Et introibo ad altáre Dei: ad Déum, qui lætíficat juventútem méam.

P. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es anima mea, et quare conturbas me?

S. Spéra in Déo, quóniam ádhuc confitébor illi, salutáre vultus méi, et Déus meus.

P. Gloria Patri, et Filio, et Spiritui sancto.

S. Sicut érat in princípío et nunc et sémper, et in saécula sæculórum. Amen.

P. Introibo ad altare Dei.

S. Ad Déum, qui lætíficat juventútem méam.

P. Adjutorium nostrum in nómine Domini.

S. Qui fécit coelum et térram.

P. Confiteor Deo omnipotenti, etc.

S. Misereátur tui omnípotens Déus, et dimíssis peccátis tuis perducát te ad vítam ætérnam. — *P.* Amen.

S. Confíteor Déo omnípoténti, beátæ Mariæ sémper Vírgini, beáto Michaéli Archángelo, beáto Joánni Baptistæ, sáunctis Apóstolis Pétro et Páulo, ómnibus Sántis, et tibi, Páter: quia peccávi nímis cogitatióne, vérbo et ópere, *méa culpa, méa culpa, méa máxima culpa.* Ideo précor beátam Mariam sémper Víginem, beátum Michaélem Archángelum, beátum Joánnem Baptistam, sáunctos Apóstolos Pétrum et Páulum, ómnes Sántos et te, Páter, oráre pro me ad Dóminum Déum nóstrum.

P. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris perducatur vos ad vitam æternam. — *S.* Amen.

P. Indulgentiam, absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus. — *S.* Amen.

P. Deus, tu conversus vivificabis nos.

S. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

S. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

S. Et clamor meus ad te veniat.

P. Dominus vobiscum. — *S.* Et cum spiritu tuo.

IN THE MIDDLE OF THE ALTAR :

P. Kyrie eleison. — *S.* Kyrie eléison.

P. Kyrie eleison. — *S.* Christe eléison.

P. Christe eleison. — *S.* Christe eléison.

P. Kyrie eleison. — *S.* Kyrie eléison.

P. Kyrie eleison.

AFTER THE GLORIA :

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. Per omnia sæcula sæculorum. — *S.* Amen.

AFTER THE EPISTLE :

S. Deo grátias.

BEFORE THE GOSPEL :

P. Dominus vobiscum. — *S.* Et cum spiritu tuo.

P. Sequentia sancti Evangelii secundum N.

S. Glória tibi, Dómine.

AFTER THE GOSPEL :

S. Laus tibi, Chríste.

BEFORE THE OFFERTORY :

P. Dominus vobiscum. — *S.* Et cum spiritu tuo.

AFTER THE OFFERTORY :

P. Orate fratres, etc.

S. Suscipiat Dóminus sacrificium de mánibus tuis ad láudem et glóriam nóminis sui, ad utilitatem quoque nóstram, totiusque Ecclesiæ suæ sanctæ.

BEFORE THE PREFACE :

P. Per omnia sæcula sæculorum. — *S.* Amen.

P. Dominus vobiscum. — *S.* Et cum spiritu tuo.

P. Sursum corda.

S. Habémus ad Dóminum.

P. Gratias agamus Domino Deo nostro.

S. Dignum et iustum est.

AT THE PATER NOSTER :

P. Per omnia sæcula sæculorum. — *S.* Amen.

P. Et ne nos inducas in tentationem.

S. Sed libera nos a málo.

AFTER THE PATER NOSTER :

- P.* Per omnia sæcula sæculorum. — *S.* Amen.
P. Pax Domini sit semper vobiscum.
S. Et cum spíritu túo.
P. Per omnia sæcula sæculorum. — *S.* Amen.

AFTER THE COMMUNION :

- P.* Dominus vobiscum.
S. Et cum spíritu túo.
P. Per omnia sæcula sæculorum. — *S.* Amen.
P. Dominus vobiscum.
S. Et cum spíritu túo.
P. Ite missa est, or Benedicamus Domino.
S. Déo grátias.

AFTER THE BLESSING OF THE PRIEST :

- S.* Amen.
P. Dominus vobiscum. — *S.* Et cum spíritu túo.
P. Initium, or Sequentia sancti Evangelii secundum N.
S. Glória tibi, Dómine.

AT THE END OF THE LAST GOSPEL :

- S.* Déo grátias.

IN A MASS FOR THE DEAD (instead of *Ite missa est*):

- P.* Requiescant in pace. — *S.* Amen.

If the priest genuflects on the epistle side of the altar and says: *Oremus: flectamus genua*, the server answers: *Leváte*.

IV. THE ECCLESIASTICAL YEAR.

The ecclesiastical year begins on the first Sunday of Advent and not on the first day of January. It consists of different feasts which the Church celebrates in the course of the year. There are three kinds of feasts: those of Our Lord, those of Our Lady, and the feasts of the Saints.

The principal feasts of OUR LORD are: Christmas Day (Dec. 25), the feast of the Circumcision (Jan. 1), the Epiphany or the feast of the three Magi (Jan. 6), Easter (the Sunday after the first full moon of spring), the Ascension (forty days after Easter), Pentecost (fifty days after Easter), Corpus Christi (the Thursday after Trinity Sunday).

The principal feasts of OUR LADY are: the feast of the Immaculate Conception (Dec. 8), the Purification [Candlemas Day] (Feb. 2), the Annunciation (March 25), the Assumption (Aug. 15), the Nativity of Our Blessed Lady (Sept. 8).

The principal feasts of OTHER SAINTS are: that of St. Stephen, the proto-martyr (Dec. 26), of St. Joseph (March 19), of SS. Peter and Paul (June 29), of the Guardian Angel (the first Sunday of Sept. or Oct. 2), of All Saints (Nov. 1), of the patron Saint of the parish. Christmas, Easter, Pentecost, the Assumption of Our Blessed Lady are the FOUR GREAT FEASTS of the year.

Moreover, the Church has introduced a time of preparation for certain feasts, and prolonged their celebration after the day itself. In PREPARATION we have: 1. The vigils, the day previous to certain great feasts. 2. The time of Advent before Christmas, and of Lent before Easter. In PROLONGATION we have: 1. The octaves, or eight days after certain feasts. 2. The whole time from Christmas till eight days after the Epiphany and from Easter till Trinity Sunday. The former of these periods is called the CHRISTMAS SEASON, whilst the EASTER SEASON lasts from the beginning of Lent till Trinity Sunday.

V. A CATHOLIC RULE OF LIFE.

A rule of life is of the greatest importance for every Catholic to persevere and grow in virtue, and to obtain the perfection of his state of life.

It consists principally of these points:

1. ON AWAKING in the morning bless yourself with the sign of the cross, and offer up the coming day to God. Arise at once when it is time to do so, and whilst dressing yourself modestly dwell in thought on the presence of God. Bless yourself with holy water and say your MORNING PRAYERS devoutly. Never go to work without having first said your prayers; for everything depends on the blessing of God. Renew your good intention and firm purpose of avoiding all sin, especially your characteristic fault, and of doing and suffering everything for the love of God. Try to assist daily at holy Mass if it is possible, and if you cannot do so, assist at least in spirit at all the holy Masses which are being said during the day.

2. You can attain the perfection of your state of life and grow rich in merit without performing great and extraordinary works, but never without doing the duties of your state of life and calling according to the will of God. Therefore go to your daily work after having said your morning prayers, and do it for the honor of God, ever mindful of the words of the Apostle, "whether you eat or drink, or whatsoever else you do, do all to the glory of God" (1 Cor. 10 : 31). If your work grows

hard and irksome, RENEW YOUR GOOD INTENTION every now and then by saying: "O my God, I offer up my work to Thee!" "My Jesus, I shall toil for love of Thee; for Thou hast done much more for me." Try to do your work well, and with as much care as you can; for it is GOD Whom you serve, and work is the lot of man since sin entered into this world. "In the sweat of thy brow thou shalt eat bread." Shun idleness, for it is the root of many sins.

3. Sanctify YOUR MEALS. Do not sit down to table without prayer to Him from Whom all good things come. Be temperate and moderate at your meals, and do not forget to give thanks to God, Who has again given you a proof of His fatherly affection.

4. Take your necessary RELAXATION in order to gain new strength for the service of God. Avoid untimely and prolonged recreation, and shun especially everything that is dangerous, coarse, or immodest. Never forget that God is near you and sees everything also during your hours of relaxation.

5. Be friendly in your CONVERSATION: carefully avoid speaking ill of others, never tell a lie, and shun every word that is against charity, or faith, or chastity. Be very prudent in your choice of companions, and keep away from all company and amusements that might endanger your soul.

6. If AFFLICTION befall you, remember that it is God Who sends or permits it; take it in the spirit of penance, and with resignation to the will of God, say with Jesus: "The chalice which My Father hath given Me, shall I not drink it?" (John 18: 11); "Father, not My will, but Thine be done" (Luke 22: 42).

7. As you cannot enter heaven or ever gain the least merit for heaven in the state of mortal sin, be most anxious to REMAIN IN THE STATE OF GRACE. Frequent confession and communion is the best means to preserve it. Therefore, make up your mind to go to the sacraments REGULARLY and at STATED TIMES. Should you ever be so unhappy as to fall into mortal sin, make at once an act of perfect contrition and go to confession as soon as you can.

8. Make good use of the SUNDAYS AND HOLY DAYS OF OBLIGATION for the service of God and for the welfare of your immortal soul.

9. Never retire at night without having said your EVENING PRAYERS. In doing so give thanks to God for all the graces and blessings He has bestowed upon you during the past day. Examine your conscience, and make an act of contrition for the sins you may have committed. Ask God to protect you during the night and, as you did in the morning, invoke the intercession of the Blessed Virgin, of your guardian angel, and of your patron saint. Be very modest whilst undressing, bless yourself with the sign of the cross, and try to fall asleep with pious thoughts in your mind.

VI. INSTRUCTION FOR CONFESSION.

1. Pray to the Holy Ghost : Come, Holy Ghost, and assist me by Thy grace to remember all my sins, to be heartily sorry for them, to confess them sincerely, and to change my life. Our Father, etc.

2. Then examine your conscience. First of all reflect whether your last confession, or perhaps several confessions, were invalid, and whether you performed your penance. Read the list of sins contained in the following table, one by one, and question yourself each time whether you are guilty of the sin it mentions. In regard to mortal sins you must examine yourself as to the number of times and the aggravating circumstances. But you must not learn this list of sins by heart, as if you had to recite it in school, but only take note of the sins you have committed. Should you have committed a sin that is not contained in this table, you must be most careful to remember it and to mention it in your confession.

TABLE OF SINS.

AGAINST THE FIRST COMMANDMENT.

I have several times omitted my daily prayers.

I have said my daily prayers badly.

AGAINST THE SECOND COMMANDMENT.

I have used holy names irreverently.

I have used holy names in anger.

I have cursed.

AGAINST THE THIRD COMMANDMENT (FIRST AND SECOND COMMANDMENTS OF THE CHURCH).

I have missed Mass on Sundays and holy days of obligation through my own fault.

I have come too late to Mass on Sundays through my own fault.

I have talked, laughed, etc., in church.

I have wilfully stayed away from catechism on Sundays.

AGAINST THE FOURTH COMMANDMENT.

I have been obstinate and stubborn towards my parents (teachers).

I have wished evil to my parents (teachers).

I have been disobedient.

I have been lazy in school.

AGAINST THE FIFTH COMMANDMENT.

I have quarrelled with other children (brothers and sisters); I have called them bad names ; struck them.

I have wished evil to others (to myself).

I have been envious.

I have eaten (drank) too much.

I have led others (brothers and sisters) into sin (to pilfer, to steal, to lie, to do bad things).

AGAINST THE SIXTH AND NINTH COMMANDMENTS.

I have taken pleasure in immodest thoughts.
I have wilfully desired to gaze at (to listen to, to do) immodest things.
I have gazed at (said or listened to) immodest things.
I have done immodest things with myself.
I have done immodest things with others.

AGAINST THE SEVENTH COMMANDMENT.

I have pilfered things at home.
I have stolen. What was it?
I have received stolen things.
I have wilfully spoiled things belonging to others.
I have wilfully spoiled my own things.

AGAINST THE EIGHTH COMMANDMENT.

I have told lies.
I have made known the hidden faults of others.
I have said evil things of others that were not true.
I have not made known the wickedness of others when I should have told it.

AGAINST THE TENTH COMMANDMENT.

I have been avaricious.
I have been vain (proud).

AGAINST THE THIRD COMMANDMENT OF THE CHURCH.

I have knowingly and wilfully eaten meat on days of abstinence.

3. Make an act of contrition with a firm purpose of amendment: O my God. See Question 407. You will find longer acts of contrition in your prayer-book. If you have to wait for some time till it is your turn to enter the confessional, say your beads or some other prayers.

4. Before entering the confessional recommend yourself to the Sacred Heart of Jesus, to Our Blessed Lady, and to your guardian angel. In making your confession always follow the method that is given in your catechism. See Questions 417, 418.

5. After your confession say the prayers of thanksgiving that are contained in your prayer-book and perform your penance.

REMARK.—Only confess the sins that you have really committed. Thus, if you have led other children (not brothers and sisters) into the sin of lying, you must only say, "I have led other children into the sin of lying," and omit what is mentioned about stealing and immodesty. You must also confess any other sins you may have committed that are not contained in the table of sins. Prudence requires that you confess sins about which you doubt whether they are mortal or venial. When you go to church for confession, take your prayer-book and not your catechism with you.

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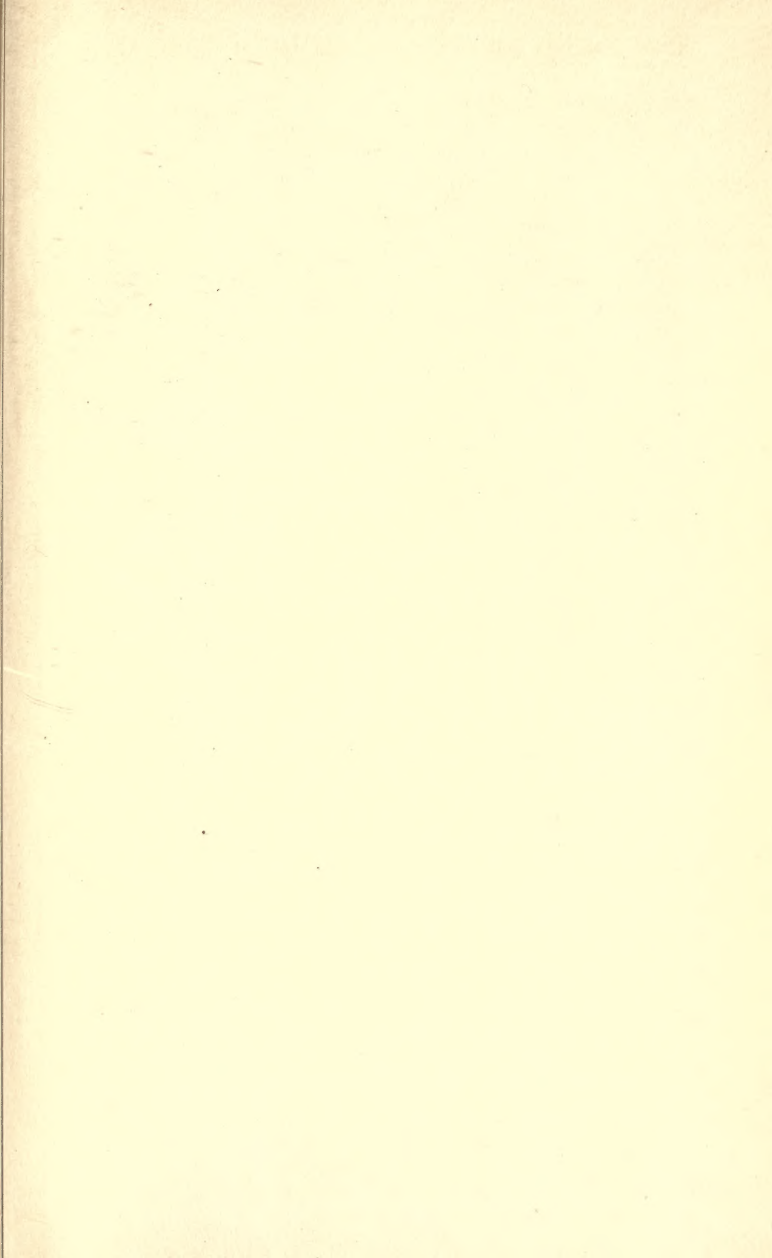
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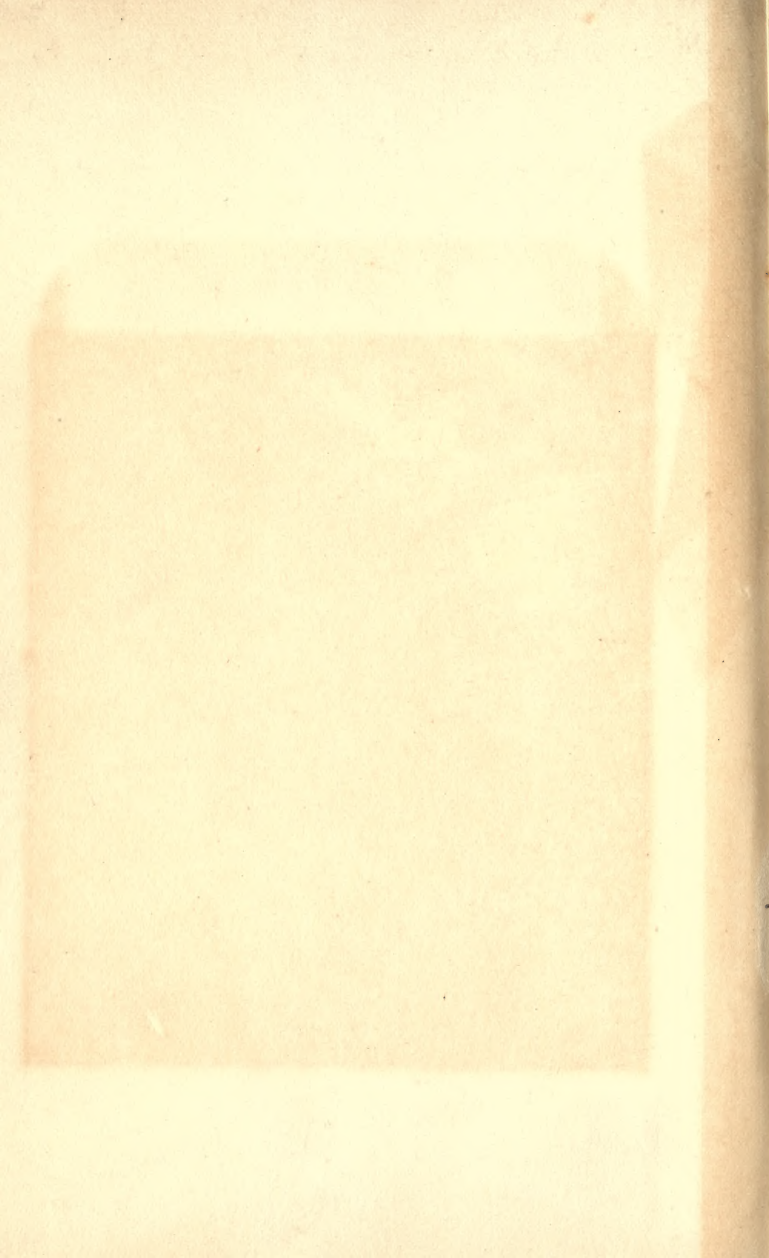
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